

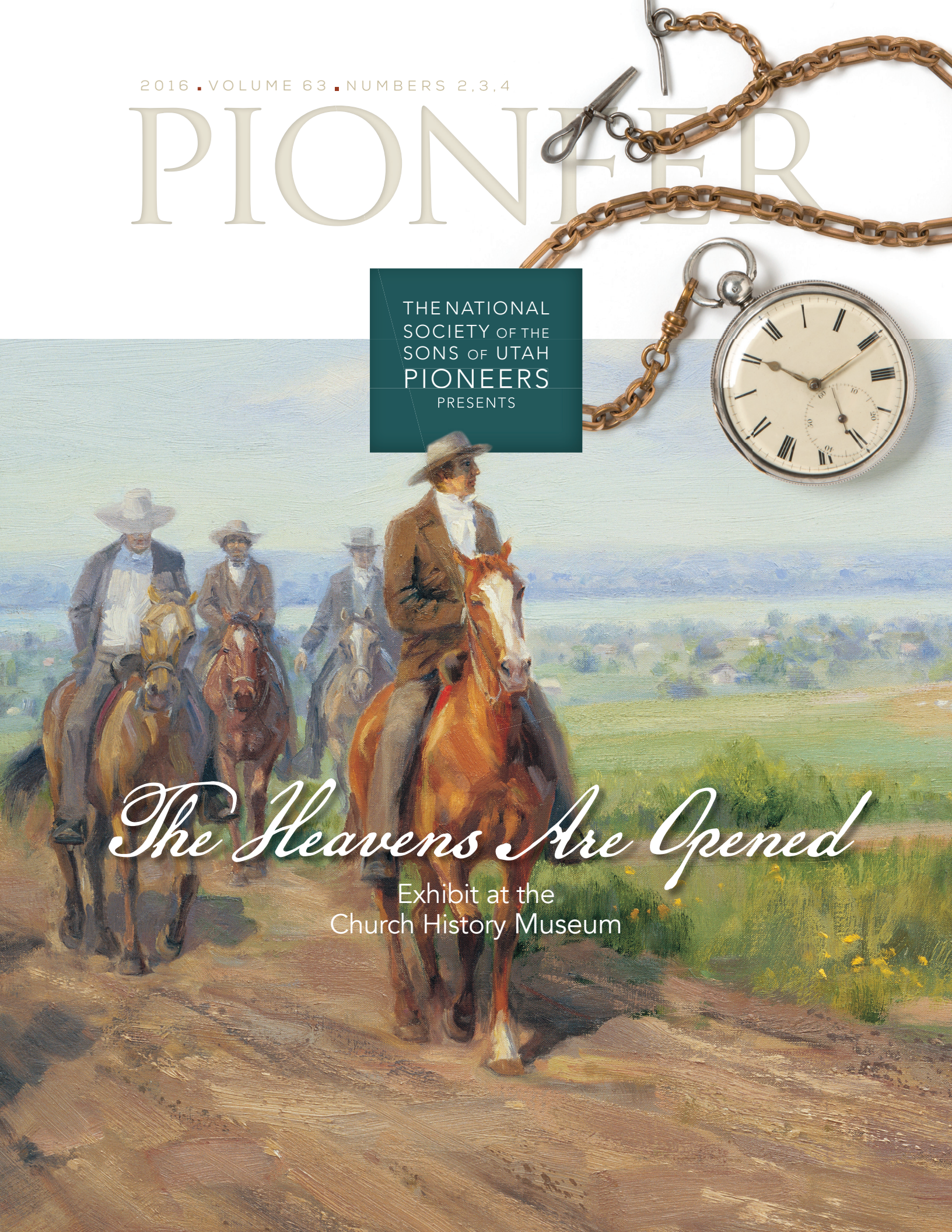
2016 ■ VOLUME 63 ■ NUMBERS 2,3,4

PIONEER

THE NATIONAL
SOCIETY OF THE
SONS OF UTAH
PIONEERS
PRESENTS

The Heavens Are Opened

Exhibit at the
Church History Museum





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Published in the United States by The National Society of the Sons of Utah Pioneers
Salt Lake City, Utah 84109

Grateful acknowledgement is made to the Church History Museum for permission
to publish images, text and designs found in the exhibit
The Heavens Are Opened at the Church History Museum, Salt Lake City, Utah.

Exhibit photography by Welden C. Andersen and Craig Dimond
Front cover art: *The Last Farewell*, by Valoy Eaton, 1989

Title: *The Heavens Are Opened*: Exhibit at the Church History Museum
ISBN 978-0-9982365-0-6

Pioneer magazine, Vol. 63, Nos. 2, 3, 4

1. Church History Museum

2. Mormon Church (The Church of Jesus Christ of Latter-day Saints)—History—United States

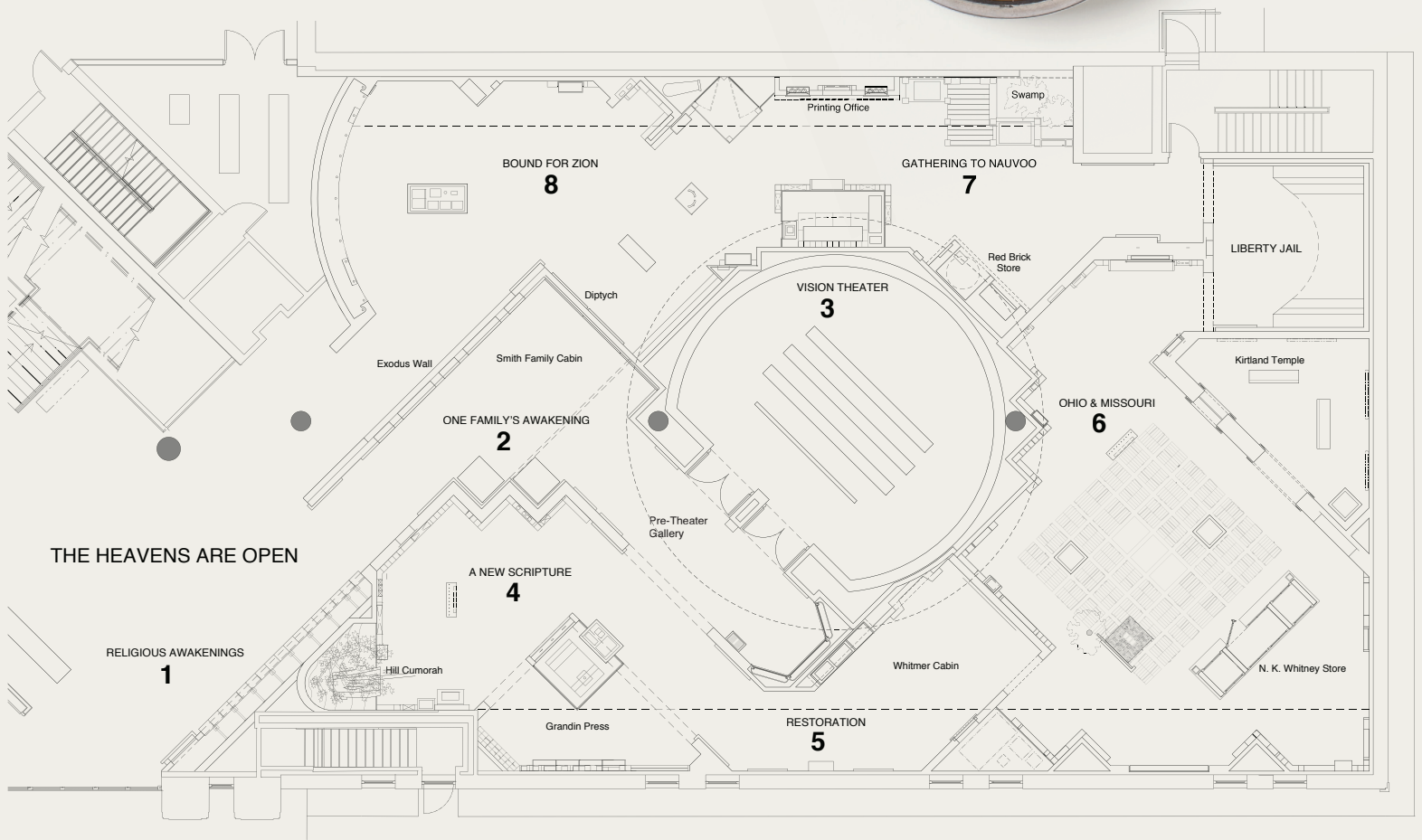
Printed in the United States of America

PIONEER

Pioneer magazine, published by the National Society of the Sons of Utah Pioneers, has combined numbers 2, 3, and 4 of its 2016 volume (63) to bring you this special tribute to the Church History Museum's exhibit:

The Heavens Are Opened

THE EARLY HISTORY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS



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The Heavens Are Opened

exhibition introduces Church History Museum patrons to the early history of The Church of Jesus Christ of Latter-day Saints (from 1820–1846) through engaging media presentations, eye-catching artwork, and never-before-seen artifacts.

The stories contained within this exhibit—both in media displays and wall texts—testify of the restored gospel and the Savior Jesus Christ. The goal of this exhibit is to help museum patrons connect to the early history of the Church and find personal meaning in the stories and artifacts on display.



The Church History Museum

wishes to thank the curatorial, exhibition, design, and administrative team members who contributed their knowledge and time in the preparation of this book—in particular, curator Bryon C. Andreasen for his insight and guidance in the selection of stories and artifacts; Maryanne Stewart Andrus, Exhibition Manager; and Tiffany Taylor Bowles, Senior Educator, who located and organized images of artifacts and artworks. Special thanks are given to Wayne Pullman and Andrew Schmidt for designs which reflect the latest exhibit enhancements, and Welden C. Andersen and Craig Dimond for exhibit photography. We note with deep gratitude the leadership of Alan Johnson, Director, and Michael Weber, Project Manager, who offered guidance and support for the full development and production of this commemorative book. To these and countless other Church History Department, Church History Museum, Facilities Management, and Publishing Services staff members who brought about the design and construction of the exhibition, *The Heavens are Opened: an Early History of The Church of Jesus Christ of Latter-day Saints*, we express our deepest appreciation for your unflagging efforts and excellence.

Finally, we wish to thank the builders of the kingdom, whose great faith and sacrifices we honor in this exhibition and strive to emulate in life.

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subscription cost is \$20 per year

or \$35 for two years.

WEBSITE: www.sup1847.com

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MISSION STATEMENT: The Mission of the National Society of the Sons of Utah Pioneers is to come to know our fathers and turn our hearts to them; we preserve the memory and heritage of the early pioneers of the Utah Territory and the western U.S.; we honor present-day pioneers worldwide who exemplify the pioneer qualities of character; and teach these same qualities to the youth who will be tomorrow's pioneers.

THE PIONEER VALUES: We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

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After a year-long closure for refurbishment, the Church History Museum reopened to the public on September 30, 2015. Occupying the remodeled first floor is the dramatic new exhibit entitled *The Heavens Are Opened*. The extraordinary history of the LDS Church from Palmyra through the Nauvoo period is presented here in a memorable visual and experiential manner. The Museum exhibit includes a small theater where a beautiful and inspiring film depiction of Joseph Smith's First Vision is shown.

Subsequent displays throughout the exhibit include authentic artifacts, among which are the actual press that printed the first 5,000 copies of the Book of Mormon, the walking stick Willard Richards used in attempts to knock away the muzzles of guns firing from the doorway in Carthage Jail, and the death masks of both Joseph and Hyrum, which were cast the morning following the martyrdom.

Visitors as well as Museum volunteers and staff have wished for a way to preserve and share this inspiring exhibit in print. The National Society of the Sons of Utah Pioneers, publisher of the quarterly *Pioneer* magazine, is honored to have collaborated with the Church History Museum to produce this book. Indeed, the historical era of Restoration and adversity chronicled by the new exhibit at the Museum is also the cornerstone for the epic pioneer period that the National Society of the Sons of Utah Pioneers celebrates with its many activities and the exceptional *Pioneer* magazine.

The first Sons of Utah Pioneers chapter was organized in 1928 by descendants of the Utah pioneers. These men dedicated the new organization to preserving the values, ideals, and attributes of their pioneer ancestors. These include faith in God, devotion to family, loyalty to church and country, service to others, courage in adversity, personal integrity, and unyielding determination. The Society continues to thrive today with chapters in five states and Washington, DC.

An early newsletter named *The Pioneer* was transformed in 1993 into the full-color *Pioneer* magazine, and is now a star in the crown of the SUP. This special combined issue, *The Heavens Are Opened*, sparkles with the unsurpassed beauty and substance for which *Pioneer* has become known.

Appreciation is expressed to the remarkably talented Susan Lofgren, Editor-in-Chief and Design Director of *Pioneer*; Kent V. Lott, Publisher Emeritus; current publisher William W. Tanner; and members of the *Pioneer* Editorial Board. Special appreciation is accorded to Alan D. Johnson, Director of the Church History Museum; Michael I. Weber, CHM Senior Products Manager; Maryanne Andrus, Exhibitions and Programs Manager; and other members of the Church History Museum staff. 

*The Desires
of My Heart*
Walter Rane

Oil on panel, 2004: Just as Joseph began praying to God, he was "seized upon" by an unseen power, and "thick darkness gathered around [him]."¹ He exerted all his powers to call upon God. At the moment when he was ready to abandon himself to destruction, a marvelous pillar of light descended toward him, and he found himself delivered. Rane's painting depicts Joseph's humble faith as God the Father and Jesus Christ spoke to him personally, answering his prayer.

*On display in the
Pre-Theater Gallery*



Introducing

The Heavens Are Opened

Exhibit at the
Church History
Museum

by Elder Quentin L. Cook
Quorum of the Twelve Apostles

Every Latter-day Saint knows the story. Following the death of Christ's apostles the heavens were closed and the fullness of the gospel of Jesus Christ was lost from earth as a consequence of widespread apostasy. Then, during the early decades of the nineteenth century, the heavens were opened through a series of miraculous events that Latter-day Saints have come to call the Restoration. As in ancient times, God again revealed knowledge and direction through a prophet—and believers received personal revelatory confirmation of gospel truths. Faith in the Restoration and continuing revelation has inspired millions around the world to accept Christ's atoning sacrifice and to make and keep sacred covenants.

We learn of this latter-day Restoration through reading the revelations given to the Prophet Joseph Smith and in the records and accounts left by him and others who were participants. The Church has carefully preserved their records in the collections of the Church History Library. We have more than just their words, however. In the Church History Museum we also preserve physical objects—artifacts—used by or associated with many participants in the Restoration.

In the *The Heavens Are Opened* we bring together the Library's documents and the Museum's artifacts and present them using modern state-of-the-art museum storytelling techniques that bring to life the people and events of the Restoration in dramatic, tangible ways. Indeed, the museum experience is a way to "seek learning even by study, and also by faith" as directed by the Lord in modern revelation.²

The exhibition reveals the hand of God in the lives of his children. Through its beautiful artwork and striking dramatizations we come to realize that the first generation of Latter-day Saints consisted of young men and women—most in their teens and twenties and thirties—who faced questions of faith and meaning not unlike those we face

today. Arresting interactive displays and special “smart-glass” cases feature artifacts and writings of many who were in the ever-widening circle of believers who assisted Joseph Smith in the work of the Restoration.

Proceeding through the exhibition we encounter physical and visual reminders of valiant but largely unsuccessful attempts to build Zion communities at such gathering places as Kirtland, Independence, Far West, and Nauvoo. Iron bars from the windows at Liberty Jail and an original letter dictated by the Prophet while there symbolize the suffering endured and lessons learned by the early Saints.³

The exhibition culminates with artifacts from the Nauvoo Temple. They rest in a case that sits at the foot of a majestic wall mural depicting the temple during the last frantic days before the Saints left in search of refuge in the West. The temple exemplifies the ultimate triumph of their faith and the crowning pinnacle of the Restoration. The knowledge and priesthood authority restored through the Prophet enabled the making of sacred covenants in temples—covenants necessary for the exaltation of God’s children and the continuation of family relationships through the eternities.

If we are attuned as we experience the exhibition, we may feel stirrings of the Spirit of Elijah “turning the hearts of the children to their fathers.”⁴ Their stories are our stories. They remind us that life has meaning beyond the triumphs and tragedies of mortality. And just as cherished

family heirlooms connect us to departed loved ones, the papers and artifacts displayed in *The Heavens Are Opened* are heirlooms for the entire Church, connecting every Latter-day Saint (regardless of when or where they are born) to those early Saints of the Restoration.

For those who come to the Museum, this book allows you to extend your visit and ponder what you have seen. For those who are not able to come, this book provides a way for you to share in the museum experience and explore the exhibition’s stories and lessons. *The Heavens Are Opened*, indeed. God continues to reveal truth and knowledge in our day, just as in times past. Of this I testify. ▽

1 Joseph Smith 1—History 1:15.

2 See D&C 88: 118; 90:15; 109: 7, 14. See also Elder M. Russell Ballard’s February 26, 2016 address, “The Opportunities and Responsibilities of CES Teachers in the 21st Century,” (Salt Lake City, 26 Feb 2016) on LDS.org.

3 The 20 Mar 1839 letter, dictated by Joseph Smith while he was incarcerated in the Liberty Jail, is the source text for D&C sections 121, 122, and 123.

4 Malachi 4: 5–6; 3 Nephi 25: 5–6; Joseph Smith—History 1: 39; D&C 110: 13–15. We often refer to this as the Spirit of Elijah. President Russell M. Nelson has taught that the Spirit of Elijah is “a manifestation of the Holy Ghost bearing witness of the divine nature of the family” (“A New Harvest Time,” *Ensign*, May 1998, 34).

*The Heavens
Are Opened*

Crafting a New Exhibition

by Maryanne Stewart Andrus
Church History Museum

Coming to an understanding of the past is a challenge. How does one make sense of people's lives, of a bygone day, or of differing accounts of the same historical event? What is learned from layers of facts, often lifted out of daily context, or from the puzzle of important but unrelated artifacts from former lives? In a museum setting, where history is story told through visual display, the march of time is itself problematic—exhibits age and tire while new historical questions continually arise. Historians and educators reconsider and rework their understandings of the past in order to address the new and challenging questions of today. In order to share new research findings, and in keeping with the best conservation practices of the museum field, museum curators put older exhibits to rest, provide valued artifacts with conservation care and a chance to hibernate, and craft new exhibits to engage, inspire, provoke the public, and to artfully reveal meaning.

The Church History Museum recently undertook this passage of rejuvenation. The well-used, well-loved permanent exhibition, *Covenant Restored* (1989–2014), which outlined the sweep of the history of The Church of Jesus Christ of Latter-day Saints from the Church's beginnings in 1820 through the modern day, was retired after 24 years of service. A new permanent exhibition, *The Heavens Are Opened: An Early History of The Church of Jesus Christ of Latter-day Saints*, was unwrapped for the public on September 30, 2015, following a year-long museum closure for fabrication and installation. The new exhibition was shaped according to specific charges given to the Museum staff: to provide insights into challenging and lesser-known aspects of Latter-day Saint history and to do so with transparency and honesty; to present through accessible, up-to-date resources the latest scholarly research of the Joseph Smith Papers Project and the recent work of renowned Latter-day Saint historians; and finally, to create an intellectually lively

and welcoming exhibit that engages patrons of differing ages, backgrounds, and beliefs.

PERSONAL AND MEANINGFUL

In undertaking a fresh exhibit on the well-known events referred to by Latter-day Saints as the Restoration of the Gospel of Christ, Museum staff were impressed to establish the exhibition around personal experiences of early Saints. This enabled the staff to explain or emphasize the material culture being displayed and to discover imagery and metaphors that appropriately bring together the separate elements of the exhibition. By creating meaningful bridges between the lives of early Saints and people living today, patrons will more easily find personal relevance in the examples of early converts. With these objectives in mind, members of the staff were able to focus on the museum's overarching mission—to provide each patron opportunities to increase personal faith by feeling personal connections to Church history.

Where possible, the staff designed interactive elements allowing patrons to recognize the hand of God in the lives of early Saints and to draw personal corollaries from those recognitions. The key message of the exhibit—that revelation from God guided Latter-day Saint history, doctrine, and culture—was threaded through each section. Each artifact, as a tangible touchstone of an earlier time, is enriched and brought to life through the stories of those who were close to the artifact or familiar with it, thereby bringing the larger significance of the artifact to the patrons' attention. Labels, media elements, graphics, and audio performances all help make real the intangible meanings ascribed to each artifact through time.

Master storyteller Robert McKee asserts, "Our appetite for story is a reflection of the profound human need to grasp the patterns of living, not merely as an intellectual exercise, but within a very personal, emotional experience."¹ Stories provide insight or wisdom that transcend the facts of time, place, or event. As renowned storyteller Susan Strauss explains, stories mold simple facts or details "into experiences complete with senses, images, relationship and journey."² Through stories of early Saints who

left behind fragments of their joys, fears, doubts, failures, and successes, patrons have the opportunity to "try on" the life experiences of others. How might a gold bead, lost in debris under an old cabin floor, enlarge one's sense of self-sacrifice? How might a red silk handkerchief, once used to wipe a child's face, enrich the meaning of faith in today's hurried world? Lucid stories, contextualized and afforded meaning through significant artifacts, help visitors understand their own lives and faith through recognition or appreciation of others' choices and commitments.

AUTHENTIC AND ACCURATE

For many, the modern lens for viewing history is the new global encyclopedia—the Internet. It is a forest of sources, perspectives, biases, and opinions. Open access to rich museum and archival collections—or at least to two-dimensional images of their fragile holdings, including such cultural resources as original works of art and transcripts of diaries, journals, and letters—has never been so easily obtained. Yet seeing and reading do not always mean understanding. When historical narratives are experienced devoid of three-dimensional artifacts or cultural settings, they can seem inexplicable and foreign; similarly, artifacts without accompanying stories are little more than cold objects. The relevant caution of historian David Lowenthal is that the past is a foreign country.³ Happily, successful museums of today provide purposeful, organized, and enjoyable ways for visitors to understand both the material culture of an era or place and the social or religious environment from which the culture emerges.

Traversing the freshly turned field of Latter-day Saint cultural resources may seem daunting or even counterproductive without a reliable guide to point out and give meaning to the history growing in the furrows. Many Latter-day Saints have known the challenge of discovering Internet sites featuring disquieting perspectives, narratives, or images allegedly tied to the Church's past. An overarching goal in crafting *The Heavens Are Opened* was to meet honest inquiry into challenging topics or events of Church history with knowledgeable, factual, and meaningful answers—sharing insights and nurturing genuine faith through the exhibition's visual displays,

video and audio segments, artworks, artifacts, labels, and interactive activities.

Smart-glass object cases, while dark in quiet periods of visitation, lighten as visitors approach. These cases protect fragile documents from touch and damaging light, enabling the Museum to liberally share some of the earliest Latter-day Saint documents still in existence. Historical objects were carefully selected and new artworks commissioned to illuminate the physical and spiritual journeys of the early Latter-day Saints, together with their selfless contributions to our shared history. Through rigorous research and imaginative design, the Museum staff sought to eliminate negative or confusing visual or textual cues and to rely instead on balanced and appropriately documented explanations of historical events and the people who participated in them. Through *The Heavens Are Opened*, authentic, memorable remnants of the past afford patrons the opportunity to re-consider, learn anew, and feel connections with the dynamic stories of the early Saints.

SURPRISING AND ENJOYABLE

Any list of simple things enjoyed by virtually everyone will include human interactions and relationships. Exhibitions of art and history are often warmed by the spark of conversation—by lively programming or an effortlessly shared true-life anecdote retold by a docent or staff interpreter. Among the menu of enhancements to the visual elements of *The Heavens Are Opened* are the real-life personal invitations to hear artifact spotlights and gallery talks; these invitations are delivered hourly by some of the 220 service missionaries who make up the volunteer docent corps. So that volunteer docents avoid repetitive pedantry or rote memorization, innovative training guidelines were developed using nationally recognized strategies for accurate yet personable interpretation.

Spotlights are short, object-based programs that focus on the stories behind each artwork or artifact. Gallery talks provide insights into past events and people using a connecting theme to tie together relevant stories from life. These vivid, brief interactions help make museum artifacts—its “elements of the past”—vital and real. When

a patron feels that a historical object is odd, unknowable, or (worse still) unimportant, a docent’s explanation can transform that object into something of meaning and significance. Examples of seemingly mundane artifacts from the exhibition include the photograph of a stone the size of a hen’s egg, a hand-built wooden lap desk typical of nineteenth-century home furnishings, and a blue wool winter cloak. Each of these seemingly ordinary objects of stone, wood, and wool takes on a rich patina of interest and meaning when patrons learn that they are, respectively, a seer stone owned by the Prophet Joseph Smith, a desk belonging to Alvin Smith, and Joseph’s personal cloak. Each layer of knowledge about a historical artifact or original artwork can help patrons transcend time and forge connections of appreciation with the early years of Church history.

Through four years of research, concept planning, text and theme development, and, most importantly, artifact and artwork selection, the exhibition team created a remarkable exhibit affording true depth of insight into the people, places, and events of the Restoration of the Gospel of Jesus Christ. As Team Leader for this group of curators, educators, and designers, I experienced firsthand each of the meaningful features we planned for our visitors. Consequently, I feel an increased respect for young Church founders and am in awe of their remarkable courage and faith. I have gained a deeper understanding of the power of authentic, accurate history in teaching universal truths. And I have re-discovered the importance of interest, enjoyment, and *fun* in the process of learning about and experiencing the past. As members of the Museum staff, our hope is that each patron who visits *The Heavens Are Opened* will experience similar feelings of respect and understanding and a similar renewal of commitment and faith.

1 Robert McKee, *Story: Substance, Structure, Style, and the Principles of Screenwriting* (1997), 11–2.

2 Susan Strauss, *The Passionate Fact: Storytelling in Natural History and Cultural Interpretation* (1996), 7.

3 Lowenthal, David. *The Past Is a Foreign Country* (1985), title page.



*Educating
the Saints:*

The Church History Museum and Its Precursors

by Glen M. Leonard

former director, Church History Museum

The Church History Museum is the culmination of efforts by The Church of Jesus Christ of Latter-day Saints and its members for more than 180 years to preserve historical objects and art related to the Church's founding and history. From its opening in 1984 to the present day, the CHM fits exactly the definition of a museum. It is a place of learning. The word "museum" means a home or temple of the Muses, a place for study and contemplation. Most museums collect, preserve, study, and display important or valued objects related to a category or community of interest. Some museums specialize in natural history. Others feature historical or contemporary forms of art. History museums make up a third category. The Church History Museum today specializes in both historical items and art, but its long history has sometimes included much wider fields of interest.

A museum to serve Latter-day Saints was first suggested in 1843 when Addison Pratt delivered to Joseph Smith's office some relics he had collected as a whaler in the 1820s, among them the teeth of a whale and a South Sea seal and the jaw-bone of a porpoise. The *Times and Seasons* announced this donation and supported the idea of creating



Addison Pratt

HISTORY OF JOSEPH SMITH.

(Continued from page 160.)

[May, 1843.]

Wednesday, 24th. Elder Addison Pratt presented the tooth of a whale, coral, bones of an Alabatross' wing and skin of a foot, jaw-bone of a porpoise, and tooth of a South Sea seal, as the beginning for a Museum in Nauvoo.

I bought eleven quarter-sections of land from Judge Adams, and then rode on the hill.

I find in the *Boston Bee* of this date a letter; and as it is so remarkable that any editor will publish anything in the columns of his paper concerning me or the Saints but slander, I take pleasure in transcribing the following:—

"Sir, in bygone years, and long before I heard of the Prophet Joseph Smith, and

meant anything more than a good science; and I had never supposed but a man could worship God just as acced all covered with dirt, and filth, and as though he had bathed in Siloam hour, until I heard the Mormon Pr lecturing his people on the subject of ness and cleanliness, teaching them t was clean in heaven, and that Jesu going to make the place of his feet glo and if the Mormons did not keep the out of the ashes, they could not stand him on Mount Zion.

I had no thought before but that people could get to heaven as well as ones; and that if the priests offered sa with polluted hands, the fire would c both the offering and the hands that o it. I cannot say how much there n in Scripture to contradict my views, n can I vouch for it that the churches

a museum. The editors invited the Saints to bring to Nauvoo “their precious things, such as antiquities, and we may say, curiosities, whether animal, vegetable or metal[l]ic, yea, petrifications as well as inscriptions and hieroglyphics, for the purpose of establishing a *Museum* of the great things of God, and the inventions of men.”¹

The newspaper’s co-editor, John Taylor, added a two-and-a-half page list of items found in typical nineteenth-century museums. His list included “implements of husbandry and of war, their costume, ancient records, manuscripts, paintings, hieroglyphics, models of any new invention in the arts and sciences.” While a missionary in Great Britain in 1850, Taylor had seen such items at the Mechanics Institute in Liverpool. He invited missionaries to help gather items of every kind from around the world. All of the objects would serve an educational purpose, he said. Taylor’s focus was consistent with Joseph Smith’s 1832 revelation counseling members to seek knowledge “of things . . . in the earth, and under the earth; things which have been . . . and a knowledge also of countries and of kingdoms.”²

Missionaries in the Nauvoo period were Seventies, and in December 1844, they completed and dedicated a red brick Seventies’ Hall. In this building, Seventies received missionary training like that in Kirtland’s School of the Prophets. The Nauvoo City Council chartered the Seventies’ Library and Institute “for the advancement of art and science.” In a discourse at the hall’s dedication, Amasa M. Lyman encouraged the Seventies to “gather many antiquities, with various books, charts, etc.,” to deposit in the library, along with sculpture, paintings, and antiquities.³

Philo Dibble responded to Lyman’s message by commissioning paintings of historic events. In 1845 he displayed two large murals in the Masonic Hall in Nauvoo. One depicted General Joseph Smith delivering his last address to the Nauvoo Legion. The other showed the martyred Prophet propped up against a well outside Carthage



Seventies’ Hall, Nauvoo, Illinois

Jail. More extensive Church history panoramas were created in Utah by muralists Charles B. Hancock and C. C. A. Christensen. Christensen’s panorama ended up in the Museum of Art at Brigham Young University, while the others remained in private hands.⁴

The idea of a Church-sanctioned museum remained alive during the migration West. At Winter Quarters, an epistle addressed to Church members by Brigham Young and the Twelve endorsed the idea of a museum. If the Saints would collect “all kinds of mathematical and philosophical instruments, together with all rare specimens of natural curiosities and works of art,” the epistle read, “we will soon have the best, the most useful and attractive museum on the earth.”⁵ This call to action led to a museum in Utah Territory, but not for twenty years.

It was Brigham Young’s son John W. Young who opened Mormonism’s first museum. After twice getting no funding from the legislature, John Young sought donations from friends. In 1869, he opened the Salt Lake Museum and Menagerie. His twofold purpose was to impress visitors passing through Utah on the transcontinental railroad and to educate school children. The museum displayed locally made products such as nails and glass. The menagerie displayed live birds and animals in a large

enclosure surrounding the adobe museum. Over time, the museum's collection of natural history grew faster than other subjects. In 1871 the museum found new homes for its menagerie and moved to a two-story adobe building across from the south gate of Temple Square, where it remained for twenty years.⁶

In its new location on South Temple Street, the renamed Salt Lake Museum reached out beyond the Salt Lake Valley for materials. The Church assumed ownership in 1878 and reinforced the collection's role in educating the public. In 1885, when antipolygamy legislation threatened to take over Church property, custody of the museum was vested in the Salt Lake Literary and Scientific Association.



"In 1910 the collection was installed in the new Vermont Building opposite the temple block. William Forsberg assisted Dr. Talmage in creating a number of well-known displays, including the famous selenite crystals taken from a colossal geode found in southern Utah. Specimens taken from these crystals are now found in many prominent museums in the United States and Europe. Due to these farsighted gifts of Dr. Talmage, the Deseret Museum gained membership in the prestigious Museum Association, headquartered in London." — Florence Smith Jacobsen, "LDS Museums," Encyclopedia of Mormonism (1992), 972. Photograph used by permission, Utah State Historical Society.

The 1891 sale of the land on South Temple forced the museum to move temporarily into the nearby Templeton Building until the Association completed its own building in 1893, which they called the Church University Building. The officially named Deseret Museum occupied the second floor in this commodious building on Second West for ten years. Under Elder James E. Talmage's direction, curators enlarged the natural history collection to include mineral and fossil specimens and mounted birds and animals. These additions enhanced the scientific role of the museum as an educational institution. Curators also accepted items of a historical nature. In 1889 the museum was returned to Church ownership.⁷

In July 1903, the Church University Building's ownership was transferred to the University of Utah, and the museum collection went into storage for seven years. During that time, caretakers continued to upgrade the collection, but the museum did not open again until 1911, when it occupied one full floor and parts of two other floors in the new, modernist Vermont Building at 45 West South Temple. Dr. Talmage served as director and his son, Sterling B. Talmage, as curator. With this move, the museum continued to serve school groups but also welcomed the general public. By 1916, nearly four thousand visitors were signing the guest book each month, and two years later it was evident that the museum would once again outgrow its space.⁸

The move in 1918 would be its most important and long lasting, but it included a decision to spin off part of the collection. The specimens in the science collection had been assembled as teaching materials. So the minerals, fossils, models of plants, mounted birds, mammals, reptiles, and related items were transferred to the Latter-day Saints University (the precursor to LDS Business College) located on the block north of the Hotel Utah, where they were used in classroom instruction.

The remaining museum items were moved to a new building on Temple Square named the LDS Church

Museum, where it would remain for fifty-five years. This museum adjoined the Bureau of Information, a visitor's center on Temple Square staffed by local Seventies and their wives. Display cases on the ground floor exhibited ethnological items of American Indians, Pacific Islanders, and the Cliff Dwellers of the Southwest (including some mummies). A large historical collection representing Mormon pioneers occupied cases on the balcony. A pioneer log home sat under a pagoda shelter east of the museum. The new location on Temple Square attracted thousands of visitors from around the world.⁹

In the 1960s, directors of the LDS Church Museum proposed an expansion of the building. Instead, Church leaders responded to the success of the Mormon exhibit at the New York World's Fair by opening the modern Visitors Center North in 1966. Continuing that trend, the museum was closed in 1973, and the building, including the Bureau of Information, was torn down and replaced by the new Visitors Center South on Temple Square.¹⁰ The LDS Museum's collection was placed in storage in the basement of the Church Office Building, cared for by Florence S. Jacobsen, a member of the Historical Arts Committee who was also named Church curator.¹¹

A new museum would not open for another decade. But the collection of items for a future museum on Temple Square, and for use in furnishing historic buildings, continued without interruption. In 1969 a First Presidency letter to stake presidents had encouraged them to appoint historical arts correspondents to collect items for the recently organized Historical Arts Committee. The list of collectibles differed somewhat from the requests made by John Taylor in Nauvoo and Brigham Young at Winter Quarters. The committee was assigned to expand the Church's art collection, including paintings, sculptures, crafts, and drawings; locate books, letters, journals, papers, and photographs for the Historian's Office (renamed the Church Historical Department in 1972); and to find period furnishings for historic houses.



G. Homer Durham, Florence Smith Jacobsen, and Glen M. Leonard



Gordon B. Hinckley speaking at the dedication service of Museum of Church History and Art, April 4, 1984.

In August 1980, President Spencer W. Kimball announced plans to construct a new museum on West Temple Street across from Temple Square that would become the Museum of Church History and Art. The new museum opened in April 1984, and eighteen months later, the Family History Library opened adjacent to the museum, with the old pioneer cabin from Temple Square situated between them.

The new museum received the historical objects and art collection that had been in storage. The ethnological

items were transferred to the Museum of Peoples and Cultures at Brigham Young University. The museum also filled the assignment given to the Historic Arts Committee to catalogue art located in headquarters buildings and temples, and expanded the art collection through triennial international competitions. It teamed up with other Church departments to set standards for preserving historic temples and tabernacles and to develop exhibits at historic sites, while also guiding the restoration and furnishing of historic buildings. Those projects are now handled by the Historic Sites division in the Church Historical Department.

In November 2008, the Museum of Church History and Art was renamed the Church History Museum.¹² From its beginning, the museum moved beyond the traditional objects-in-a-case displays of earlier years and now offered interpretive educational exhibits featuring topics and themes from Church history and the scriptures.

Several of the speakers at the building's dedication in 1984 emphasized the museum's educational role. Florence S. Jacobsen, who had become the director of the Church's Arts and Sites Division, quoted Brigham Young's dream of building "the best, the most useful and attractive museum on the earth" as an educational tool for Zion's children. Elder Boyd K. Packer referred to historical objects displayed in the museum as a way to teach the present generation a lesson in faith. President of the Twelve Ezra Taft Benson, like Elder Talmage before him—and like most of the speakers at the dedication—linked past, present, and future. "Our past, after all," he said, "is our prologue to the future."¹³

1 *Times and Seasons* 4 (15 May 1843): 201.

2 *Ibid.*, 201–03; D&C 88:78–79.

3 Dennis L. Largey, Larry E. Dahl, et al., eds., *Doctrine and Covenants Reference Companion* (2012), 573–5; *History of the Church* 7:339; George W. Givens, *In Old Nauvoo: Everyday Life in the City of Joseph* (1990), 260; see also D&C 88:84, 118, 127.

4 Hosea Stout, *On the Mormon Frontier: The Diary of Hosea Stout, 1844–1861*, ed. Juanita Brooks (1964), 34, 56, 60–2 (10 Apr, 6 Aug, and 2, 8, and 10 Sep 1845); Richard L. Jensen and Richard G. Oman, *C. C. A. Christensen, 1831–1912; Mormon Immigrant Artist* (1984), 86–113. Christensen's heirs donated his Mormon Panorama to the Museum of Art at Brigham Young University.

5 *Millennial Star* 10 (15 Mar 1848): 85.

6 "Deseret Museum and Menageries," in *Guide to Salt Lake City, Ogden, and the Utah Central Railroad* (1870), 16; Joseph L. Barfoot, "A Brief History of the Deseret Museum," microfilm copy, manuscript, 1880, Marriott Library, University of Utah; and Lila Carpenter Eubanks, "The Deseret Museum" *Utah Historical Quarterly* 50.4 (1982): 361–76 (see 373–6).

7 James E. Talmage, "The Passing of the Deseret Museum," *Deseret Museum Bulletin*, 15 Feb 1919, [1–2]; Junius F. Wells, "Editorial," *The Contributor* 12 (Mar 1891): 194–5.

8 Talmage, "The Passing of the Deseret Museum," [2–3].

9 *Ibid.*, [3–4]; Donald L. Enders, "Bureau of Information / Museum, Temple Square, Salt Lake City, Utah, 1918, 1976," research report, November 1982, Museum of Church History and Art; Eubanks, "The Deseret Museum," 375–6.

10 *Deseret News 1995–96 Church Almanac* (1994): 385–6.

11 First Presidency (David O. McKay, Hugh B. Brown, N. Eldon Tanner) to All Stake Presidents in the Continental United States, 9 Sept 1969, copy at Church History Museum.

12 *Deseret News 2010 Church News Almanac* (2009), 38, 23.

13 Florence S. Jacobsen, "Dedication—Museum of Church History and Art"; Boyd K. Packer, "Museum Dedication, 4 Apr 1984"; and Ezra Taft Benson, "Dedication." Copies of these talks and a videotape of the program are on file in the Church History Library.



*In the last days, saith
God, I will pour out of my
Spirit upon all flesh.*

—Acts 2:17



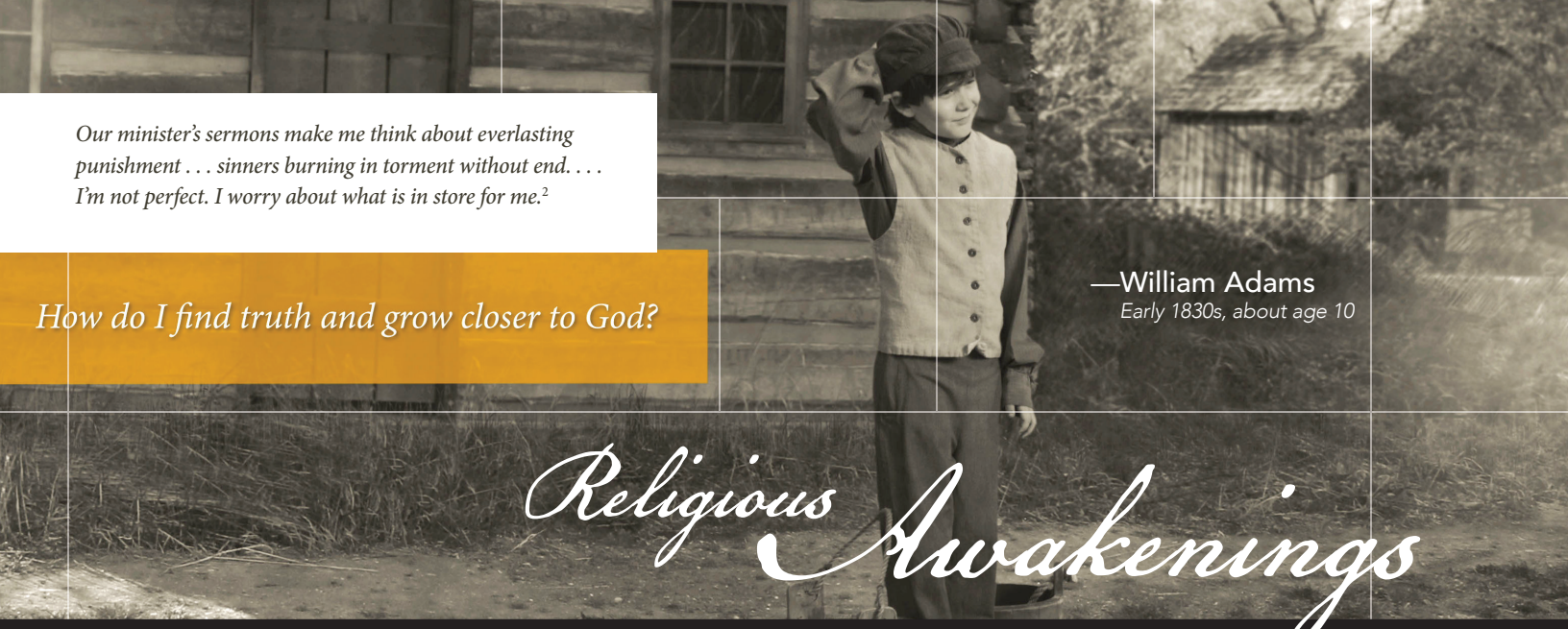
Religious Awakenings

Has *revelation* ceased?
Are *miracles* no more?
Has *reason* replaced faith?
These were common
questions at the end
of the 1700s.

Ideas such as logical
reasoning, independent
thought, and a focus
on the individual tested
people's religious be-
liefs. Church attendance
was low.

By 1800, increasing numbers of people were yearning to understand life's meaning and purpose. Christianity, however, did not answer with one voice.

Both the ancient teachings of the Bible and the anticipated Second Coming of Jesus Christ inspired hope in many. They sought renewed signs of God's power and love for humanity.

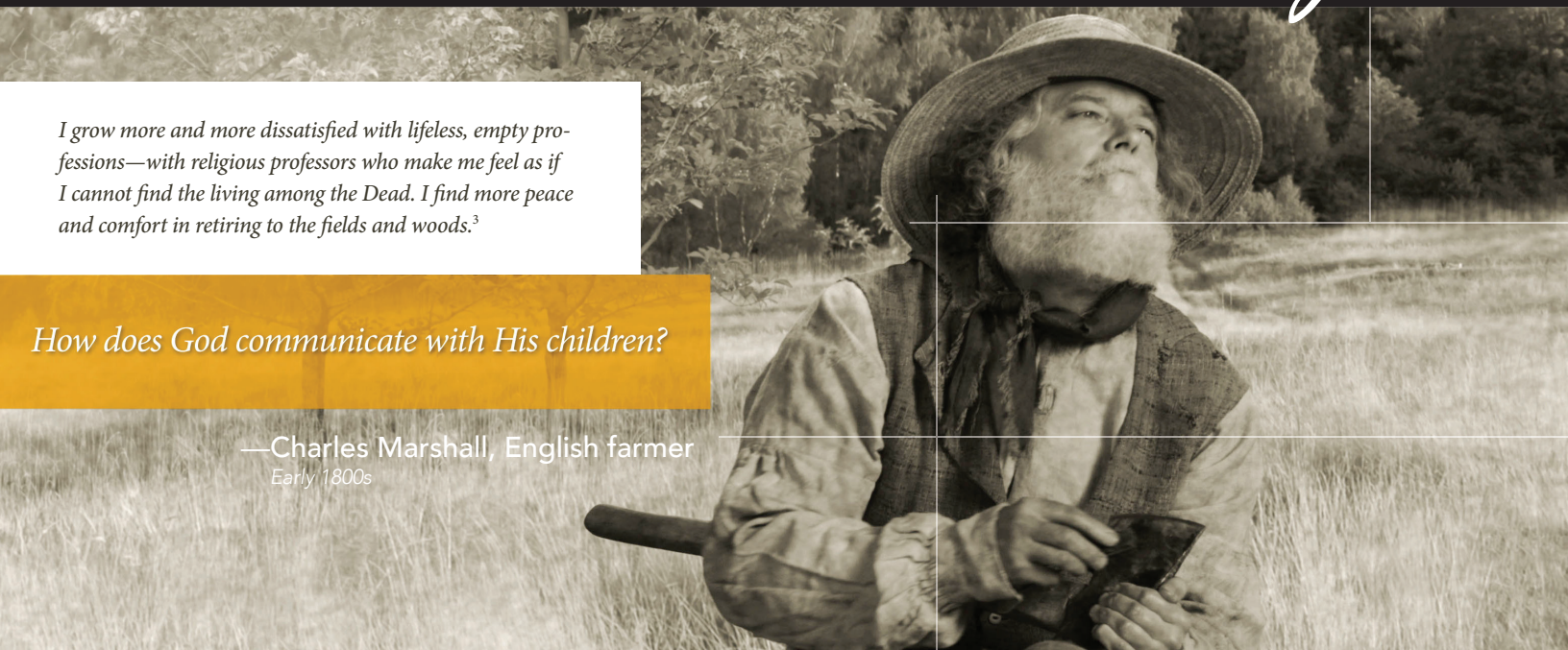


Our minister's sermons make me think about everlasting punishment . . . sinners burning in torment without end. . . . I'm not perfect. I worry about what is in store for me.²

How do I find truth and grow closer to God?

—William Adams
Early 1830s, about age 10

Religious Awakenings



I grow more and more dissatisfied with lifeless, empty professions—with religious professors who make me feel as if I cannot find the living among the Dead. I find more peace and comfort in retiring to the fields and woods.³

How does God communicate with His children?

—Charles Marshall, English farmer
Early 1800s



How do I find truth and grow closer to God?

My parents insist that I read the Bible, but I seldom attend any religious meetings. . . . Yet I find myself asking a great variety of questions concerning what is written. While others sleep, I retire to secret places in the lonely fields asking God to manifest His will concerning me. Does He hear me? Does He care?⁴

—Orson Pratt
Mid-1820s, early teens



Sometimes I wish I had lived when Jesus was on the earth, that I might have witnessed the power of God manifested. But, alas! That day and those blessings are forever gone by! Or so say the clergy; and they certainly profess to know.⁵

Who is authorized to teach God's word?

—Eliza R. Snow
Early 1820s, late teens



What is God's true nature and relationship to humanity?

You churchmen have the form of godliness, but deny the power thereof. Regardless of denomination—you do not practice that which is recorded and commanded in the Bible. . . . You deny the very essence of Christianity, though you may have some of the outward form of it.⁶

—Asa Wild
Mid-1820s, about age 30



Who is authorized to teach God's word?

The Bible is like a sealed book, so mysterious I cannot understand it. In order to hear it explained, I apply to this person and that book; but get no satisfactory instruction. I frequently wish I had lived in the days of the prophets or apostles, that I could have had sure guides.⁷

—Rev. Lorenzo Dow
Around 1804, about age 27

A sepia-toned photograph of a man, Warren Foote, standing in a field. He is wearing a long-sleeved shirt and a vest, and is holding a long wooden staff or pole. He has a serious expression and is looking down at the staff.

I've been to revival meetings and seen people jump and shout and sing. . . . But all is confusion. The Bible teaches that God is not a God of confusion, that His house is a house of order.⁸

Is there still value in organized religion?

—Warren Foote
Late 1820s

A sepia-toned photograph of a man, Peter Cartwright, standing in a field. He is wearing a wide-brimmed hat, a plaid shirt, and a long coat. He is looking up and to the right with a serious expression.

I feel guilty . . . condemned . . . eternally lost, with no chance of salvation. I hide on my father's farm and pray in secret. Such a horror I feel. Everyone around me feels the same way. No one seems to have the answers.⁹

What is God's true nature and relationship to humanity?

—Peter Cartwright
About 1801

A sepia-toned photograph of a woman, Mary Fielding, standing in a room. She is wearing a long dress and is looking down at a piece of fabric she is holding. The room has large windows with multiple panes.

—Mary Fielding
Late 1810s, late teens

Who is authorized to teach God's word?

Mother tells me God is soon to reveal the fullness of truth through a prophet, when and where she knows not. . . . Our minister says he has dreamed of an angel in Heaven who holds a trumpet to his mouth announcing that the gospel will be found in America. Could this possibly be?¹⁰



—Richard Allen
Late 1700s, about age 20

I know that I am wretched and undone, and without the mercy of God I must be lost.

I've spoken with many old, experienced Christians, who all tell me to hope in the Christian God.

But I am brought under doubts, and I am tempted to believe that I am deceived. I fear that there can be no mercy for me.¹¹

How do I find truth and grow closer to God?



—Sidney Rigdon
Early 1820s, about age 30

My mind is much troubled and perplexed with the realization that the doctrines maintained by my church are not altogether in accordance with the scriptures. If, however, I disavow the doctrine of my present church I have nowhere to go. I know of no other way to obtain a livelihood—and I have a wife and three children to support.¹²

How do I find truth and grow closer to God?

Religious Awakenings



—Rev. Abner Jones
Early 1820s, late middle aged

Is there still value in organized religion?

I am unsatisfied with the views and creeds I find around me. Let me take the Bible, and that alone, and without consulting any individual . . . let me prayerfully and carefully examine its sacred pages.¹³



Sermon Text. The Reverend Jesse Townsend. Palmyra, New York, October 10, 1819. Members of Joseph Smith's family may have heard this sermon delivered at the Western Presbyterian Church in Palmyra. Reverend Townsend spoke several months before 14-year-old Joseph entered a grove to pray for guidance and mercy.

*I was born ... of goodly
parents who spared no
pains instructing me
in the Christian religion.*

—Joseph Smith¹⁴



The clash of religious opinions during the spiritual awakening of the early 1800s affected many families throughout the young American republic.

One Family's Awakening

Joseph Smith Jr.'s heritage of spiritual inquiry gave him the confidence to seek and expect answers to prayer.

The New England family of Joseph Smith Sr. and Lucy Mack Smith felt the strain of differing beliefs. Some members of the Smith family supported New England Protestant Christianity, while others were drawn to a frontier faith that emphasized each person's access to the gifts of the Spirit.

Love of liberty was diffused into my soul by my



Asael Smith 1744–1830
and Mary Duty 1743–1836

JOSEPH'S GRANDPARENTS

ASAEL SMITH read from the Book of Mormon and believed that the book was true. **MARY DUTY** believed that her grandson was a prophet. She died at age 93, just 10 days after joining her family in Kirtland, Ohio.



Joseph Smith Sr. 1771–1840
and Lucy Mack Smith 1775–1856

JOSEPH'S PARENTS

JOSEPH SMITH SR. led his family in the common American practice of evening worship—reading from the Bible, singing a hymn, and praying. **LUCY MACK** covenanted with God that she would serve Him to the best of her abilities.

ARTIFACTS FROM DAILY LIFE

Broken pottery, plates, cutlery, buttons, a thrown ox shoe—these were the kinds of items that were discarded by families in the 1800s. What do the items that you throw away tell about your lifestyle?

These artifacts were found in the 1980s during a Church-sponsored archaeological dig at the log home of Joseph Smith Sr. and Lucy Mack Smith in Palmyra, New York, and at their nearby frame home in Manchester. These and more than 2,000 other recovered objects date back to approximately 1818–1825, the time when the Smiths lived in these homes.



■ **Earrings and Buttons.** *Circa 1820s.*

These adornments, uncovered at the site of the Smith family's log home, probably belonged to Lucy Mack Smith or one of her daughters.



Smith Family Portrait media producers:
LeGrand Hunsaker, Andrew Schmidt

and fathers while they dandled me on their knees. —Joseph Smith



Solomon Mack Sr. 1732–1820
and Lydia Gates 1732–1818

JOSEPH'S GRANDPARENTS

SOLOMON MACK was not religious until his later years when he was converted to Christianity. **LYDIA GATES** was responsible for her children's education and religious instruction.



■ **Gold Bead** Circa 1820s:

This bead, found at the site of the Smith log home, may have belonged to Lucy Mack Smith, who tried unsuccessfully to sell a string of gold beads to pay off family debts.



This little bead gives an important insight into the life of Lucy Mack Smith. Found in an archaeological dig at the Smith home in Palmyra, the bead dates back to the time when the Smiths lived in the home.

Joseph Smith Sr. and Lucy Mack Smith, with their eleven children, lived on a farm in upstate New York. There they worked hard to make ends meet. They did not have money to spare, but Lucy owned a string of gold beads, which was one of her most prized possessions.

By 1830, Joseph Smith Jr. had translated and published the Book of Mormon. He had also formally organized the Church in Fayette, New York. This progress had been met with opposition by those who did not agree with Joseph Smith or the new religion.

Later that year a man came to the Smith home with a note against Joseph Smith Sr. for \$14. Fourteen

dollars back then would be about \$300 to \$350 today. Father Smith told the man that he could only pay him \$6 at that moment but that he would pay the rest when he could.

According to a history that Lucy wrote after the death of her husband and sons, the man said that he would not wait to be paid, but he offered to forgive the entire debt if Joseph Sr. would burn all of the copies of the Book of Mormon in the Smith home. Joseph said he would not, so the man said Joseph would go to jail.

At this point, fearing for her husband, Lucy stepped in and took the gold beads from her neck, saying, “These beads are the full value of the remainder of the debt. . . I beg of you to take these and be satisfied.”

The creditor was unmoved and refused to accept Lucy’s gold beads as payment or to give Joseph Sr. more time to pay the debt. A constable took Joseph Smith Sr. to a debtor’s prison, where he would remain for nearly a month. Joseph Sr. made good use of his time, working as a barrel-maker to earn money to pay off the remainder of his \$14 debt. While imprisoned, Joseph also converted two people to the gospel.

This bead reminds us of Lucy’s willingness to give away a prized possession so that her husband would not have to go to jail. It also represents Lucy’s testimony of the Book of Mormon. Rather than encouraging her husband to denounce and burn the Book of Mormon in order to satisfy his creditor’s demands, she instead offered something of her own to try to pay the debt.





■ Dishes and Eating Utensils.

Plate fragments, china, circa 1820s. Utensils, tin and wood, circa 1820s: Lucy Mack Smith and her daughters prepared the family meals and may have used these utensils and the dishes shown in fragments.

■ Straight Pins.

Circa 1820s: Lucy Mack Smith used straight pins as she decorated oilcloth for neighbors' tables and floors; these pins fell through the cracks of her wooden floorboards.





■ Ox Shoe, partial

(Left) Iron, circa 1820s:
This ox shoe was found
at the Smith family's log
home; oxen were shod
with a two-part iron shoe
to protect the cloven hoof.



■ Shingling Hatchet

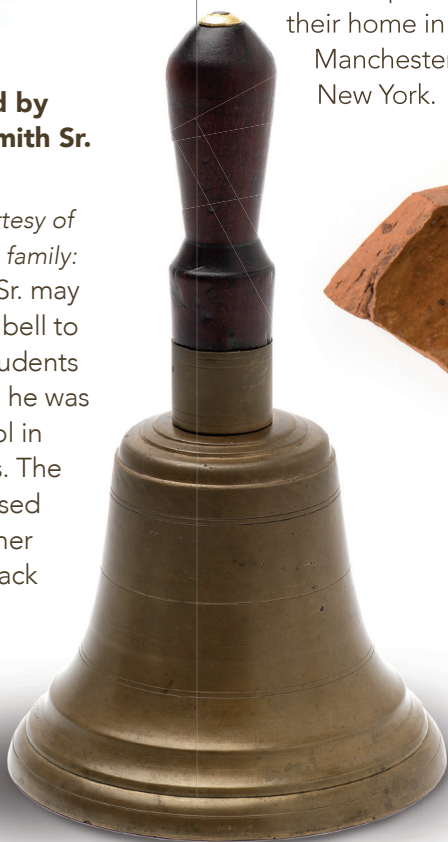
Iron, circa 1820s–1860s:
Joseph Smith Sr. or his
sons may have used this
hatchet to split shingles for
their home in
Manchester,
New York.

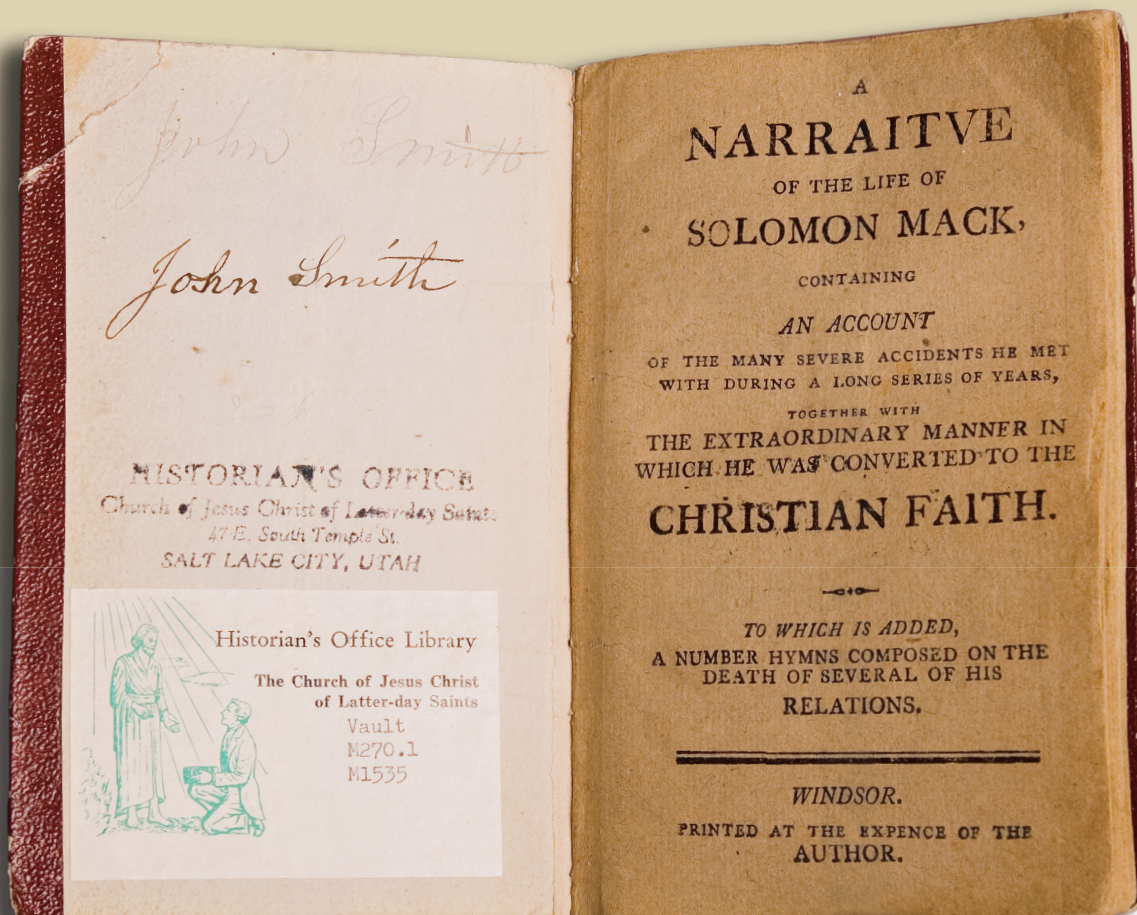
■ Crockery Shards

Clay, circa 1820s: Perhaps this
broken crockery once held
gingerbread, cakes, and
other preserved foods that the
Smiths sold to neighbors.

■ Bell, owned by the Joseph Smith Sr. family.

Circa 1800, courtesy of
Eldred G. Smith family:
Joseph Smith Sr. may
have used this bell to
summon his students
together when he was
teaching school in
the early 1800s. The
bell was also used
as a family dinner
bell by Lucy Mack
Smith.¹⁵





■ **Handmade wooden footstool** belonged to Joseph Smith's mother, Lucy Mack Smith. Circa 1800, courtesy of Eldred G. Smith family.



■ **A Narrative of the Life of Solomon Mack (1732–1820).** Windsor, Vermont, circa 1811: While bedridden with rheumatism in his 80th year, Solomon Mack converted to Christianity and wrote this pamphlet, which described his conversion and testified of Jesus Christ.

■ **Slate Pencils.** Circa 1820s: Family members used slate pencils, of which these are fragments, to scratch lessons into thin, flat slabs of slate encased in wooden frames.





■ *Sacred Grove*
George Edward Anderson
Photograph, 1907

I retired to the silent grove.

—Joseph Smith¹⁶

The Pre-Theater Gallery

features artwork depicting the First Vision and provides an area where visitors can wait for the theater presentation. The various accounts of the First Vision are also explained here.

Concerned about his standing before God and confused by conflicting opinions about which church was true, Joseph Smith sought answers through prayer. Early in the spring of 1820, he went to a grove of trees near his home and offered a verbal prayer to God. There, a marvelous vision unfolded.

If Any of You Lack Wisdom

Walter Rane

Oil on panel, 2004: Joseph Smith wondered whether his sins could be forgiven and which existing church taught truth. While searching for answers from the Bible, he read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not" (James 1:5). Joseph knew he must seek God's direction about his eternal salvation and went to a grove of trees seeking answers.





The Sacred Grove
Frank Magleby

Oil on board, 1995: This grove of trees, beautifully depicted by Magleby, was where Joseph went in the spring of 1820 to pray. Kneeling among the newly budding oak, beech, and maple trees, Joseph offered up "the desires of [his] heart to God."¹⁷ Today, visitors can visit the Sacred Grove in Palmyra, New York, to enjoy the peaceful stillness there.



The Forces of Light and Dark
Warren Floyd Luch

Hand-rubbed linocut print, 1990: Luch's depiction of the First Vision emphasizes a brilliant column of light breaking through the darkness of the forest. The light rests upon the praying figure of Joseph Smith.

Latter-day Saints believe that the Restoration of the gospel of Jesus Christ through the Prophet Joseph Smith brought light and truth to a world in darkness.



The First Vision, Artist unknown

Stained glass, 1915: Originally displayed in the Adams Ward Chapel in Los Angeles, California, this stained glass artwork portrays the majesty of the divine vision given to young Joseph Smith in the spring of 1820. The artwork also depicts the unique Latter-day Saint belief that God the Father and His Son, Jesus Christ, are two separate, physical Beings.

ACCOUNTS OF Joseph Smith's First Vision



How do we know about Joseph Smith's First Vision? What did he say about it? Like Paul's vision on the road to Damascus and Alma's conversion after his encounter with an angel, Joseph's vision is well documented in more than one account. Like those records, Joseph's accounts are not identical to each other, but taken together they provide a rich description of his experience. Without them we would know very little about the vision. With them we can gain a clearer understanding of Joseph's experience.

Joseph said that when he was about 14 years old, he was concerned about his sins and unsure which spiritual path to follow. He sought guidance by attending meetings, reading scripture, and praying. In answer to an earnest prayer offered while alone in a grove of trees near his parents' home in western New York state, he received a heavenly vision. God the Father and Jesus Christ appeared to him and gave him divine instructions.

Joseph shared and documented the First Vision, as it came to be known, on multiple occasions; he himself wrote or he assigned scribes to write four known accounts of the vision. He published two of these four accounts during his lifetime. One of these, known today as Joseph Smith—History, was included in the Pearl of Great Price and thus has become the best-known account. In addition to the firsthand or primary accounts, five more narrative descriptions of Joseph's vision were written during Joseph's lifetime by people who heard him describe the experience.

The various accounts of the First Vision tell a consistent story, though each offers insight the others don't. Historians expect that when an individual retells an experience in multiple settings to different audiences over many years, each account will emphasize various aspects of the experience and contain unique details. Each account of the First Vision was related in a specific historical setting and was addressed to a specific audience. Those circumstances shaped what was said and how it was recorded. The result is a rich historical record that enables us to learn more about this remarkable event than we could if it were less well documented.

The script for the film shown in the First Vision Theater at the Church History Museum draws upon the nine accounts. As you use this book to explore the different accounts of the First Vision, notice that phrases from the accounts used in the film script are identified in **bold** text. Original spellings and punctuation are retained, and original page breaks are indicated in these transcriptions.

1832 Account

- The 1832 account is the earliest known account of the First Vision.
- It is the only account written at least in part in Joseph Smith's own handwriting.
- The account was written in a short, unpublished autobiography of Joseph Smith recorded in a book in which Joseph also included letters he sent and received.
- The text reveals how personal the vision was for Joseph.
- It emphasizes Joseph's tentative conclusion before the vision that none of the churches seemed to teach the gospel of Jesus Christ as found in the New Testament.
- It emphasizes Joseph's desire to be forgiven of his sins and his frustration at being unable to find a church that mirrored the New Testament teachings and would clearly lead him to redemption.
- Joseph either refers only to the Savior, who delivered the message, or to two divine beings, calling both "the Lord."

*"My soul was
filled with love"*



Transcription of 1832 Account

At about the age of twelve years **my mind become seriously imprest** [p. 1] **with regard to** the all important concerns of for **the well fare of my immortal Soul which led me to searching the scriptures believeing as I was taught, that they contained the word of God** thus applying myself to them and my intimate acquaintance with those of differant denominations led me to marvel exceedingly for I discovered that <they did not adorn> ~~instead of adorning~~ their profession by a holy walk and Godly conversation agreeable to what I found contained in that sacred depository **this was a grief to my Soul** thus from the age of twelve years to fifteen **I pondered many things in my heart** concerning the situation of the world of mankind the contentions and divi[si]ons the wicke[d]ness and abominations and the darkness which pervaded the of the minds of mankind my mind become exceedingly distressed for I become convicted of my sins and by searching the scriptures I found that ~~man~~ <mankind> did not come unto the Lord but that they had apostatised from the true and liveing faith and there was no society or denomination that built upon the gospel of Jesus

Christ as recorded in the new testament and **I felt to mourn for my own sins and for the sins of the world** for I learned in the scriptures that God was the same yesterday to day and forever that he was no respect-er to persons for he was God for I looked upon the sun the glorious luminary of the earth and also the moon rolling in their majesty through the heavens and also the stars shining in their courses and the earth also upon which I stood and the beast of the field and the fowls of heaven and the fish of the waters and also man walking forth upon the face of the earth in majesty and in the

strength of beauty whose power and intilgence in governing the things which are so exceding great and [p. 2] marvilous even in the likeness of him who creat-ed him <them> and when I considered upon these things my heart exclaimed well hath the wise man said ~~the~~ <it is a> fool <that> saith in his heart there is no God my heart exclaimed all all these bear testimony and bespeak an omnipotant and omnipreasant power a being who makith Laws and decreeeth and bindeth all things in their bounds who filleth Eternity who was and is and will be from all Eternity to Eternity and when <I> considered all these things and that <that> being seeketh such to worshep him as worship him in spirit and in truth therefore **I cried unto the Lord for mercy for there was none else to whom I could go and to obtain mercy** and the Lord heard my cry in the wilderness and while in <the> attitude of calling upon the Lord <in the 16th year of my age*> a pillar of fire light above the brightness of the sun at noon day come down from above and rested upon me and I was filled with the spirit of god and the <Lord> opened the heavens upon me and I saw the Lord and he spake unto me saying **Joseph <my son> thy sins are forgiven thee. go thy <way> walk in my statutes and keep my commandments behold I am the Lord of glory I was crucified for the world that all those who believe on my name may have Eternal life** <behold> **the world lieth in sin** and at this time and none doeth good no not one **they have turned asside from the gospel and keep not <my> commandments they draw near to me with their lips while their hearts are far from me** and mine anger is kindling against the inhabitants of the earth to visit them acording to thir ungodliness and to bring to pass that which <hath> been spoken by the mouth of the prophets and Ap[o]stles behold and lo I come quickly as it [is?] written of me in the cloud <clothed> in the glory of my Father and **my soul was filled with love and for many days I could rejoice with great Joy and the Lord was with me** but [I] could find none that would believe the hevnlly vision nevertheless I pondered these things in my heart.

*Note: "In the 16th year of my age" was later inserted above the text by scribe Frederick G. Williams.

who created them
my heart exclaimt
the Lord, saith in
exclaimed all all
an omnipotent
he maketh Laws and
in their bounds who
and will be from all
considered all these things
worshp him as wor-
with therefore I cried unto
be to whom I could go and
my cry in the wilderness
upon the Lord, a pillar of
of the sun at noon day
upon me and I was filled
opened the heavens upon me
spake unto me saying
thee. go thy way walk in my
commandments behold I am the
for the world that all those
have Eternal life & the world

1835 Account

- The 1835 account was recorded in Joseph's journal by a scribe and was based on Joseph's response to a visitor's inquiry.
- It casts the vision as the first in a series of events that led to the translation of the Book of Mormon.
- It emphasizes how much Joseph wanted knowledge from God.
- It relates the opposition Joseph felt in the grove and how he tried to pray but could not utter the words until his third attempt.
- Joseph explains that one divine personage appeared in a pillar of fire, followed shortly by another, and that he saw many angels as well.
- According to this account, Joseph was about 14 years old when he had the vision.

"I retired to
the silent grove"

24 and look
that was
Ring, I kne
my tongue to
mighty pray
my head, and
~~then~~, and f
personage app
of flame wh
nothing cons
like unto the f
forgive thee, h
I saw many an
is the son of G
when I received
I was about 17 ye
angels in the my
bed I had not
dictating upon m
I was very con
commandments
all my sins and
myself before ^{when} He
illuminated above
an angel appear
feet were naked
stood between the
in spirit

Transcription of 1835 Account

Being wrought up in my mind, respecting the subject of religion and looking ~~upon~~ ^{<at>} the different systems taught the children of men, **I knew not who was right or who was wrong and considering it of the first importance that I should be right, in matters that involved eternal consequ[e]nces**; being thus perplexed

in mind I retired to the silent grove and bowd down before the Lord, under a realising sense that he had said (if the bible be true) ask and you shall receive knock and it shall be opened seek and you shall find and again, if any man lack wisdom let him ask of God who giveth to all men libarally and upbradeth not; information was what I most desired at this time, and with a fixed determination ~~I~~ to obtain it, I called upon

the Lord for the first time, in the place above stated or in other words I made a fruitless

attempt to pray, my tounge seemed to be swollen in my mouth, so that I could not utter, I heard a noise behind me like some person walking towards me, ~~<I>~~ strove again to pray, but could not, the noise of walking seemed to draw nearer, I sprung up on my feet, ~~and~~ [p. 23] and looked around, but saw no person or thing that was calculated to produce the noise of walking, I kneeled again **my mouth was opened and my tounge liberated**, and I called on the Lord in mighty prayer, a pillar of fire appeared above my head, it presently rested down upon ~~my~~ ^{<me>} head, and filled me with joy unspeakable, a personage appeard in the midst, of this pillar of flame which was spread all around, and yet nothing consumed, another personage soon appeard like unto the first, he said unto me thy sins are forgiven thee, he testified unto me that Jesus Christ is the son of God; ~~<and I saw many angels in this vision>~~ I was about 14. years old when I received this first communication.

a around, but saw no person or thing calculated to produce the noise of walking, and again my mouth was opened and I called on the Lord in mighty prayer, a pillar of fire appeared above my head, it presently rested down upon my head, and filled me with joy unspeakable, a personage appeared in the midst, of this pillar of flame which was spread all around, and yet nothing consumed, another personage soon appeared like unto the first, he said unto me thy sins are forgiven thee, he testified unto me that Jesus Christ is the son of God; ~~<and I saw many angels in this vision>~~ I was about 14. years old when I received this first communication. When I was about 14. years old I saw another vision of the same season after I had retired to my room to sleep, ~~when~~ but was made aware of my past life and experiences, and I repented hartely for my transgression, and humbled myself before the Lord, and the brightness of the sun appeared before me, his hands and feet were white, and he stood at the

1838 Account

- The 1838 account is the best known of the two accounts that Joseph Smith published during his lifetime.
- Written by Joseph, Sidney Rigdon, and George Robinson, the account was copied into Joseph's manuscript history by James Mulholland in 1839.
- It was published in the *Times and Seasons* on March 15, 1842.
- The account was edited by Willard Richards in late 1842 and later canonized in the Pearl of Great Price.
- According to the account, the vision occurred in Joseph's 15th year, meaning when he was 14 years old.
- The account focuses on the vision as the beginning of the rise of the Savior's restored Church.
- It emphasizes religious excitement external to Joseph as a catalyst for the vision.
- It says that Joseph couldn't make a final conclusion that the churches of the day were wrong until he learned it by revelation.
- In the account, Joseph explicitly states that he saw two divine personages: God the Father and Jesus Christ.
- It emphasizes the truthfulness of James 1:5—that any who lack wisdom can ask of God and be answered.
- The account is rich with evidence of both factual memory (what Joseph experienced at the time) and interpretive memory (what the experience meant to Joseph over time).

“During this time of
great excitement”

2
multitudes united themselves to the different religious parties, which created no small stir
and division among the people, some crying, "Lo here" and some "Lo there". Some were
contending for the Methodist faith, some for the Presbyterian, and some for the Baptist
for notwithstanding the great love which the converts to these different faiths expressed
time of their conversion, and the great zeal manifested by the respective Clergy who
active in getting up and promoting this extraordinary scene of religious feeling in our
have every body converted as they were pleased to call it, let them join what sect they please
But when the converts began to file off some to one party and some to another, it was
not long before good feelings of both the Priests and the Converts were xxx
great confusion and bad feeling ensued
that Fall the

Transcription of 1838 Account

Sometime in the second year after our removal to Manchester, **there was in the place where we lived an unusual excitement on the subject of religion.** It commenced with the Methodist<s>, but soon became general among all the sects in that region of country, indeed the whole district of Country seemed affected by it and great [p. [1]] multitudes united themselves to the different religious parties, which created no small stir and division among the people, Some Crying, "Lo here" and some Lo there. Some were contending for the Methodist faith, Some for the Presbyterian, and some for the Baptist; for notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great Zeal manifested by the respective Clergy who were active in getting up and promoting this extraordinary scene of religious feeling in order to have every body converted as they were pleased to call it, let them join what sect they pleased[.] Yet when the Converts began to file off some to one party and some to another, it was seen that the seemingly good feelings of both the Priests and the Converts were ~~mere pretence~~ more pretended than real, for a scene of great confusion and bad feeling ensued; Priest contending against priest, and convert against convert so that all their good feelings one for another (if they ever had any) were entirely lost in a strife of words and a contest about opinions.

I was at this time in my fifteenth year. My Fathers family was proselyted to the Presbyterian faith and four of them joined that Church, Namely, My Mother Lucy, My Brothers Hyrum, Samuel Harrison, and my Sister Sophonia.

During this time of great excitement my mind was called up to serious reflection and great uneasiness, but though my feelings were deep and often pungent, still I kept myself aloof from all these parties though I attended their several meetings as occasion would permit. But in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife amongst the different denominations that it was impossible for a person young as I was and so unacquainted with men and things to come to any certain conclusion who was right and who was wrong.

My mind at different times was greatly excited for the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or at least to make the people think they were in error. On the other hand



Transcription of 1838 Account (Continued)

the Baptists and Methodists in their turn were equally Zealous in endeavoring to establish their own tenets and disprove all others.

In the midst of this war of words, and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? Or are they all wrong together? and if any one of them be right which is it? And how shall I know it?

While I was *laboring under the extreme difficulties* caused by the contests of these parties of religionists, *I was one day reading the Epistle of James*, First Chapter and fifth verse which reads, *"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."* Never did any passage of scripture come with more power to the heart of man that this did at this time to mine. *It seemed to enter with great force into every feeling of my heart.* I reflected on it again and again, knowing that if any person needed wisdom from God, I did, for how to act I did not know and unless I could get more wisdom than I then had [I] would never know, for the teachers of religion of the different sects understood the same [p. 2] passage of Scripture so differently as <to> destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion or else I must do as James directs, that is, Ask of God. I at last came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day early in the spring of Eightteen hundred and twenty. *It was the first time in my life that I had <made> such an attempt, for amidst all <my> anxieties I had never as yet made the attempt to pray vocally.*

After I had retired into the place where I had previously designed to go, having looked around me and

finding myself alone, I kneeled down and began to offer up the desires of my heart to God, I had scarcely done so, when *immediately I was <siezed> upon by some power which entirely overcame me and <had> such astonishing influence over me as to bind my tongue so that I could not speak.* Thick darkness gathered around me and *it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me* out of the power of this enemy which had siezed upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin but to the power of some actual being from the unseen world who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm I saw a pillar <of> light exactly over my head above the brightness of the sun, which descended *gracefully* gradually untill it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of <them> spake unto me calling me by name and said (pointing to the other) *"This is my beloved Son, Hear him."*

My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, (for at this time it had never entered into my heart that all were wrong) and which I should join. I was answered that I must join none of them, for they were all wrong, and the Personage who addressed me said that all their Creeds were an abomination in his sight, that those professors were all corrupt, that "they draw near to me ~~to~~ with their lips but their hearts are far from me, *They teach for doctrines the commandments of men, having a form of Godliness but they deny the power thereof.*" He again forbade me to join with any of them and many

other thing[s] did he say unto me which I cannot write at this time. When I came to myself again I found myself lying on <my> back looking up into Heaven.

<[Note added in 1842] **When the light had departed, I had no strength**, but soon recovering in some degree I went home. And as I leaned up to the fire piece Mother enquired what the matter was. I replied never mind all is well.—I am well enough—off. I then told my mother I have learned for myself that Presbyterianism is not True.—It seems as though the adversary was aware at a very early period of my life that I was destined to prove a disturber & [p. 132] an annoyer of his kingdom, or else why should the powers of Darkness combine against me. why the oppression & persecution that arose against me, almost in my infancy?>

Some few days after I had this vision I happened to be in company with one of the Methodist Preachers who was very active in the before mentioned religious excitement and conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour, he treated my communication not only lightly but with great contempt, saying it was all of the Devil, that there was no such thing as visions or revelations in these days, that all such things had ceased with the [p. 3] apostles and that there never would be any more of them. I soon found however that my telling the story had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution which continued to increase and though I was an obscure boy only between fourteen and fifteen years of age and my circumstances in life such as to make a boy of no consequence in the world, Yet men of high standing would take notice sufficiently to excite the public mind against me and create a hot persecution, and this was common <among> all the sects: all united to persecute me. It has often caused me m serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age and one too who was doomed to

the necessity of obtaining a scanty maintainance by his daily labor should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day so as to create in them a spirit of the bitterest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was nevertheless a fact, that I had had a Vision. I have thought since that I felt much like as Paul did when he made his defence before King Agrippa and related the account of the Vision he had when the saw a light and heard a voice, but still there were but few who beleived him, some said he was dishonest, others said he was mad, and he was ridiculed and reviled, But all this did not destroy the reality of his vision. He had seen a vision he knew he had, and <all> the persecution under Heaven could not make it otherwise, and though they should persecute him unto death Yet he knew and would know to his latest breath that he had both seen a light and heard a voice speaking unto him and all the world could not make him think or believe otherwise. So it was with me, **I had actually seen a light and in the midst of that light I saw two personages, and they did in reality speak <un>to me**, or one of them did, And though I was hated and persecuted for saying that I had seen a vision, Yet it was true and while they were persecuting me reviling me and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, “and who am I that I can withstand God” Or why does the world think to make me deny what I have actually seen, for I had seen a vision, **I knew it, and I knew that God knew it, and I could not deny it**, neither dare<d>I do it, at least I knew that by so doing <I> would offend God and come under condemnation.

I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was untill further directed, for I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided.

1842 Account

- The 1842 account was written in response to a request from *Chicago Democrat* editor John Wentworth for information about the Latter-day Saints.
- Concise and straightforward, this account says that the churches of the day believed incorrect doctrine; it is less defensive than the 1838 account, which was written in the midst of intense persecution.
- It shares common phrases and has other similarities with the 1832 account and especially with Orson Pratt's 1840 account.
- Joseph Smith had this account printed in the *Times and Seasons* on March 1, 1842, making it the first account published in the United States.
- It was reproduced in 1843 for historian Israel Daniel Rupp's book *He Pasa Ekklesia: An Original History of the Religious Denominations at Present Existing in the United States*.
- The account is brief but adds details not found in other primary accounts.

way, it would be impossible to walk in it, except by chance; and the thought of resting his hopes of eternal life upon chance, or uncertainties, was more than he could endure. If he went to the religious denominations to seek information, each one pointed to its particular tenets, saying—"This is the way, walk ye in it;" while, at the same time, the doctrines of each were, in many respects, in direct opposition to one another. It, also, occurred to his mind, that God was not the author of but one doctrine, and therefore could not acknowledge but one denomination as his church; and that such denomination must be a people, who believe, and teach, that one doctrine, (whatever it may be,) and build upon the same. He then reflected upon the immense number of doctrines, now, in the world, which had given rise to many hundreds of different denominations. The great question to be decided in his mind, was—if any one of these denominations be the Church of Christ, which one is it? Until he could become satisfied, in relation to this question, he could not rest contented. To trust to the decisions of fallible man, and build his hopes upon the same, without any certainty, and knowledge, of his own, would not satisfy the anxious desires that pervaded his breast. To decide, without any positive and definite evidence, on which he could rely, upon a subject involving the future welfare of his soul, was revolting to his feelings. The only alternative, that

obtain a knowledge of the doctrine of the church of Christ, was to seek a place, in a house, and kneel down. At first, he was nervous, which he continued to seek to overcome in his mind; and in spirit, and in anxious desire for a very bright light, which, at first, continued to descend upon him, and in bright light it reached the some distance, and brilliant leaves and light came in, did not produce hopes of being descending, was enveloped him, it produced a system; and

Transcription of 1842 Account

I was born in the town of Sharon Windsor co., Vermont, on the 23d of December, A.D. 1805. When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer and taught me the art of husbandry. When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and **upon enquiring the plan of salvation I found that there was a great clash in religious sentiment**; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection: considering that all could not be right, and that God could not be the author of so much confusion I determined to investigate the subject more fully, believing that if God had a church it would not be split

up into factions, and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God I had confidence in the declaration of James; "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him," I retired to a secret place in a grove and began to call upon the Lord, while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a [p. 706] heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to **"go not after them,"** at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

ledge, which, of all the doctrines, was the
Christ; and, which, of all the churches, was
Christ. He, therefore, retired to a secret
grove, but a short distance from his father's
place, and began to call upon the Lord.
He was severely tempted by the powers of dark-
ness, and he endeavoured to overcome him; but he conti-
nued for deliverance, until darkness gave way from
and he was enabled to pray, in fervency of the
faith. And, while thus pouring out his soul,
receiving an answer from God, he, at length, saw
light and glorious light in the heavens above;
and, seemed to be at a considerable distance. He
was saying, while the light appeared to be gradually
drawing towards him; and, as it drew nearer, it increas-
ed in brightness, and magnitude, so that, by the time that
he saw the tops of the trees, the whole wilderness, for
miles around, was illuminated in a most glorious
manner. He expected to have seen the
tops of the trees consumed, as soon as the
light came in contact with them; but, perceiving that it
did not produce that effect, he was encouraged with the
thought that he was able to endure its presence. It continued
drawing near, until it rested upon the earth, and he
was in the midst of it. When it first came upon
him, he experienced a peculiar sensation throughout his whole
body, and immediately, his mind was caught away,

"I was enwrapped
in a heavenly
vision"

Orson Pratt, 1840

- Written by Orson Pratt, an Apostle and a missionary in Scotland, the 1840 account was published there as a missionary pamphlet.
- The account echoes passages from Joseph Smith's earlier accounts and prefigures passages in later ones; it also includes some unique details.
- The most thorough of the contemporary secondary accounts, the 1840 account includes unique descriptions of the light that filled the grove.

*"While thus pouring
out his soul"*

Transcription of Orson Pratt Account

When somewhere about fourteen or fifteen years old, he [Joseph Smith] began seriously to reflect upon the necessity of being prepared for a future state of existence: but how, or in what way, to prepare himself, was a question, as yet, undetermined in his own mind: he perceived that it was a question of infinite importance, and that the salvation of his soul depended upon a correct understanding of the same. He saw, that if he understood not the [p. [3]] way, it would be impossible to walk in it, except by chance; and the thought of resting his hopes of eternal life upon chance, or uncertainties, was more than he could endure.

If he went to the religious denominations to seek information, each one pointed to its particular tenets, saying— "This is the way, walk ye in it;" while, at the same time, the doctrines of each were, in many respects, in direct opposition to one another. It, also, occurred to his mind, that God was not the author of but one doctrine, and therefore could not acknowledge but one denomination as his church; and that such denomination must be a people, who believe, and teach, that one doctrine, (whatever it may be,) and build upon the same.

vah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee, (that is, in thy seed, and in thy seed, (that is thy Priesthood,) and in thy seed, (that is thy Priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed even with the blessings of the

called on the Lord devoutly because we had already come into the land of this idolatrous nation.

CHURCH HISTORY.

At the request of Mr. John Wentworth, Editor, and Proprietor of the "Chicago Democrat," I have written the following sketch of the rise, progress, persecution, and faith of the Latter-Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation.

I was born in the town of Sharon Windsor co., Vermont, on the 23d of December, A. D. 1805. When ten years of age, my parents removed to Palmyra

heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture on a sudden a light like that of day, only of a far purer and more glorious appearance, and brightness burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was



Transcription of Orson Pratt Account (Continued)

He then reflected upon the immense number of doctrines, now, in the world, which had given rise to many hundreds of different denominations. The great question to be decided in his mind, was—if any one of these denominations be the Church of Christ, which one is it? Until he could become satisfied, in relation to this question, he could not rest contented. To trust to the decisions of fallible man, and build his hopes upon the same, without any certainty, and knowledge, of his own, would not satisfy the anxious desires that pervaded his breast. To decide, without any positive and definite evidence, on which he could rely, upon a subject involving the future welfare of his soul, was revolting to his feelings. The only alternative, that seemed to be left him, was to read the Scriptures, and endeavour to follow their directions. He, accordingly, commenced perusing the sacred pages of the Bible, with sincerity, believing the things that he read. His mind soon caught hold of the following passage:—"If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him."—James i. 5. From this promise he learned, that it was the privilege of all men to ask God for wisdom, with the sure and certain expectation of receiving, liberally; without being upbraided for so doing. This was cheering information to him: tidings that gave him great joy. It was like a light shining forth

in a dark place, to guide him to the path in which he should walk. He, now, saw that if he inquired of God, there was, not only, a possibility, but a probability; yea, more, a certainty, that he should [p. 4] obtain a knowledge, which, of all the doctrines, was the doctrine of

Christ; and, which, of all the churches, was the church of Christ. He, therefore, retired to a secret place, in a grove, but a short distance from his father's house, and knelt down, and began to call upon the Lord. At first, he was severely tempted by the powers of darkness, which endeavoured to overcome him; but he continued to seek for deliverance, until darkness gave way from his mind; and he was enabled to pray, in fervency of the spirit, and in faith. And, while thus pouring out his soul, anxiously desiring an answer from God, he, at length, saw a very bright and glorious light in the heavens above; which, at first, seemed to be at a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and, as it drew nearer, it increased in brightness, and magnitude, so that, by the time that it reached the tops of the trees, the whole wilderness, for some distance around, was illuminated in a most glorious and brilliant manner. He expected to have seen the leaves and boughs of the trees consumed, as soon as the light came in contact with them; but, perceiving that it did not produce that effect, he was encouraged with the hopes of being able to endure its presence. It continued descending, slowly, until it rested upon the earth, and he was enveloped in the midst of it. When it first came upon him, it produced a peculiar sensation throughout his whole system; and, immediately, his mind was caught away, from the natural objects with which he was surrounded; and he was enwrapped in a heavenly vision, and saw two glorious personages, who exactly resembled each other in their features or likeness. He was informed, that his sins were forgiven. He was also informed upon the subjects, which had for some time previously agitated his mind, viz.—that all the religious denominations were believing in incorrect doctrines; and, consequently, that none of them was acknowledged of God, as his church and kingdom. And he was expressly commanded, to go not after them; and **he received a promise that the true doctrine—the fulness of the gospel, should, at some future time, be made known to him**; after which, the vision withdrew, leaving his mind in a state of calmness and peace, indescribable.

ry of the events that should transpire
the last days, on the morning of the
1 of September A. D. 1827, the an-
of the Lord delivered the records into
hands.
These records were engraven on plates
which had the appearance of gold, each
plate was six inches wide and eight in-
ches long and not quite so thick as com-
mon tin. They were filled with engra-
vings, in Egyptian characters and bound
together in a volume, as the leaves of a
book with three rings running through
the whole. The volume was something
near six inches in thickness, a part of
which was sealed. The characters on
the unsealed part were small, and beau-
tifully engraved. The whole book exhib-
ited many marks of antiquity in its
construction and much skill in the art of
engraving. With the records was found
a curious instrument which the ancients
called "Urim and Thummim," which
consisted of two transparent stones set in
the rim of a bow fastened to a breast-
plate.
Through the medium of the Urim and
Thummim I translated the record by the

Orson Hyde, 1842

- In this 1842 account, Orson Hyde, one of the Twelve Apostles, drew heavily on Orson Pratt's 1840 version.
- Orson Hyde wrote the account in English and translated it into German when he was returning to the United States from the Holy Land via Germany.
- It was published as *Ein Ruf aus der Wüste* [A Cry out of the Wilderness], a pamphlet on the history and doctrine of the Church.
- This account of the First Vision was the first to be published in a language other than English.

*"His prayers had
been answered"*

— 14 —

Als er sein fünfzehntes Jahr erreicht hatte, fing er ernstlichen Sinnes über das Wichtige einer Vorbereitung für die Zukunft nachzudenken an; doch schwer ward es ihm zu entscheiden, wie er sich an ein so bedeutungsvolles Werk zu setzen hätte. Er sah klar ein, daß es ihm unmöglich sein würde, auf dem rechten Wege zu wandeln, ohne ihn zuvor zu kennen; und seine Hoffnungen des ewigen Lebens auf einen Zufall oder eine blinde Ungewißheit zu stützen, das wäre mehr gewesen, als er je zu thun gesinnt war.

Er entdeckte die religiöse Welt arbeitend unter dem Andrang von Irrthümern, die durch ihre widersprechenden Meinungen und Grundsätze den Grund zur Entstehung so verschiedener Sekten und Parteien legten, und deren Gefühle gegen einander nur zu oft durch Haß, Streit, Groll und Wuth vergiftet waren. Er fühlte daß es nur eine Wahrheit gäbe, und daß die-
46 jenigen, welche sie recht verstanden, sie auch gleichmäßig verstanden. Die Natur hatte ihn mit einem starken, beurtheilenden Verstande begabt, und so sah er den

— 15 —

Nachdem er sich zu seiner hinlänglich überzeugt hatte, daß bedeckte, und grosse Dunkelheit d ihn die Hoffnung, je eine Sekte die im Besitze der reinen Wahrhe

In Folge dessen machte er sich eifrig an die Untersuchung des besten, die beste Art und Weise zur Erkenntnis zu gelangen. In dieser lobenswürdigen hatte er noch nicht lange fortgefahren, als er auf folgende Stelle des heiligen Jafas stieß: »Jemand von euch der Weisheit von Gott begehren, der da »geben gibt und nichts vorwirft, »geben werden.« Diese Stelle be-
wollte er zu einem feierlichen Aufschrei, um vor Ihm seine Bedürfnisse, mit sicherer Hoffnung zum Ausdruck zu bringen. Und so fing er denn an, die heilige



Transcription of Orson Hyde Account

When he [Joseph Smith] had reached his fifteenth year, he began to think seriously about the importance of preparing for a future [existence]; but it was very difficult for him to decide how he should go about such an important undertaking. He recognized clearly that it would be impossible for him to walk the proper path without being acquainted with it beforehand; and to base his hopes for eternal life on chance or blind uncertainty would have been more than he had ever been inclined to do.

He discovered the world of religion working under a flood of errors which by virtue of their contradictory opinions and principles laid the foundation for the rise of such different sects and denominations whose feelings toward each other all too often were poisoned by hate, contention, resentment and anger. He felt that there was only one truth and that those who under-

stood it correctly, all understood it in the same way. Nature had endowed him with a keen critical intellect and so he looked through the lens of reason and common sense and with pity and contempt upon those systems of religion, which were so opposed to each other and yet were all obviously based on the scriptures. [p. 14]

After he had sufficiently convinced himself to his own satisfaction that darkness covered the earth and gross darkness [covered] the nations, the hope of ever finding a sect or denomination that was in possession of unadulterated truth left him.

Consequently he began in an attitude of faith his own investigation of the word of God [feeling that it was] the best way to arrive at a knowledge of the truth. He had not proceeded very far in this laudable endeavor when his eyes fell upon the following verse of St. James [1:5]: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He considered this scripture an authorization for him to solemnly call upon his creator to present his needs before him with the certain expectation of some success. And so he began to pour out to the Lord with fervent determination the earnest desires of his soul. On one occasion, he went to a small grove of trees near his father's home and knelt down before God in solemn prayer. The adversary then made several strenuous efforts to cool his ardent soul. **He filled his mind with doubts** [p. 15] **and brought to mind all manner of inappropriate images** to prevent him from obtaining the object of his endeavors; but the overflowing mercy of God came to buoy him up and gave new impetus to his failing strength. However, the dark cloud soon parted and light and peace filled his frightened heart. Once again he called upon the Lord with faith and fervency of spirit.

At this sacred moment, the natural world around him was excluded from his view, so that he would be open to the presentation of heavenly and spiritual things. Two glorious heavenly personages stood before him, resembling each other exactly in features and stature. They told him that his prayers had been answered and that the Lord had decided to grant him a special blessing. He was also told that he should not join any of the religious sects or denominations, because all of them erred in doctrine and none was recognized by God as his church and kingdom. He was further commanded, to **wait patiently until some future time, when the true doctrine of Christ and the complete truth of the gospel would be revealed to him**. The vision closed and **peace and calm filled his mind**. [p. 16]

genen Genugthuung
finsterniß die Erde
Völker, da verließ
r Partei zu finden,
wäre.

denn selber glau=
ortes Gottes, als
niß der Wahrheit
gen Beschäftigung
, als seine Augen
is fielen: »Wenn
darf, so laßt sie
en Menschen frei=
d es soll ihm ge=
htete er als eine
fe an seinen Ers
ffe ausbreiten zu
gewissen Erfolge.

Levi Richards, 1843



- This 1843 account was written by Levi Richards, cousin of Brigham Young and brother of Willard Richards (Joseph Smith's secretary and Church Historian).
- It was recorded by Richards in his journal after Joseph related the vision one Sunday evening.

Transcription of Levi Richards Account

At 6 AM. heard Eld. G[eorge] J Adam Adams upon the book of Mormon proved from the 24th 28th & 29th of Isaiah that the everlasting covenant ~~set~~ which was set upon by Christ & the apostles had been broken. . . .

Pres. J. Smith bore testimony to the same—saying that when he was a youth he began to think about these ~~these~~ things but could not find out which of all the sects were right—he went into the grove & enquired of the Lord which of all the sects were right—he received for answer that none of them were right, that they were all wrong, & that the Everlasting covenan[n]t was broken.

~~as at Mr. Palmers - supposed~~
~~stappled~~ Pres. J. Smith bore
testimony to the same saying
that when he was a youth
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of all the sects were right—
he received for answer that
none of them were right
that they were all wrong,
that the Everlasting covenan
was broken—he said he unde
stood the fulness of the Gosp
from beginning to end & co
Teach it & also the order
the priesthood in all its
applications—Earth & hell had ap
him & tried to destroy him
they had not done it & the

David Nye White, 1843

- David Nye White, editor of the *Pittsburgh Weekly Gazette*, wrote this 1843 account after an interview with Joseph Smith in Nauvoo, Illinois.
- The account was published in the September 15, 1843, issue of the *Gazette*.
- It includes the unique detail that Joseph Smith went to pray near a stump where he had stuck his axe.

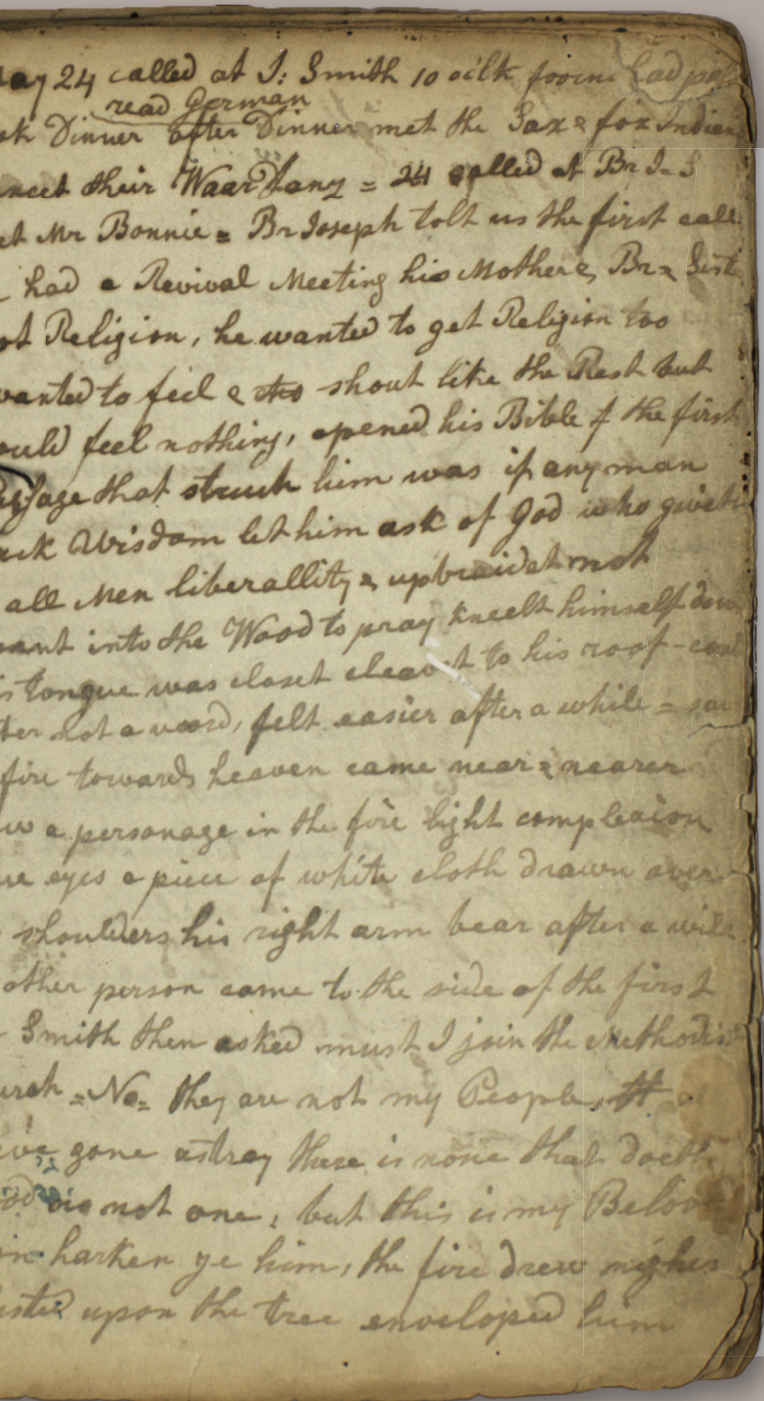
Transcription of David Nye White Account

The Lord does reveal himself to me. I know it. He revealed himself to me first when I was about fourteen years old, a mere boy. I will tell you about it. There was a reformation among the different religious denominations in the neighborhood where I lived, and I became serious, and was desirous to know what Church to join. While thinking of this matter, I opened the Testament promiscuously on these words, in James, 'Ask of the Lord who giveth to all men liberally and upbraideth not.' I just determined I'd ask him. I immediately went out into the woods where my father had a clearing, and went to the stump where I had stuck my axe when I had quit work, and I kneeled down, and prayed, saying, 'O Lord, what Church shall I join.' Directly I saw a light, and then a glorious personage in the light, and then another personage, and the first personage said to the second, "Behold my beloved Son, hear him." I then addressed this second person, saying, "O Lord, what Church shall I join." He replied, "don't join any of them, they are all corrupt." The vision then vanished, and when I come to myself, I was sprawling on my back; and it was sometime before my strength returned.

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Alexander Neibaur, 1844

- This 1844 account of the First Vision was written by Jewish German convert Alexander Neibaur.
- It is a record of an account given by Joseph Smith to a small gathering just a month before Joseph was killed.



Transcription of Alexander Neibaur Account

Br Joseph told us the first call he had a Revival Meeting his Mother & Br & Sister got Religion, **he wanted to get Religion too wanted to feel & shout like the Rest but could feel nothing**, opened his Bible the first Passage that struck him was if any man lack Wisdom let him ask of God who giveth to all Men liberallity & upbraidet not went into the Wood to pray kneelt himself down his tongue was closet cleavet to his roof— could utter not a word, felt easier after a while= saw a fire towards heaven came near & nearer saw a personage in the fire light complexion blue eyes a piece of white cloth drawn over his shoulders his right arm bear after a w[h]ile a other person came to the side of the first Mr Smith then asked must I join the Methodist Church= No= they are not my People, th all have gone astray there is none that doeth good no not one, but this is my Beloved son harken ye him, the fire drew nigher Rested upon the tree enveloped him [p. [23]] [illegible] comforted Indeavoured to arise but felt uncomen feeble= got into the house told the Methodist priest, [who] said this was not a age for God to Reveal himself in Vision Revelation has ceased with the New Testament.

The First Vision Theater

The making of the movie



by Bob Folkman

The marvelous images seen by audiences in the "First Vision" film were even more challenging to create than a viewer might imagine.

Once the Sacred Grove set was designed and put in place, nine highly complex digital cinema cameras with built-in DVR recorders photographed upwards into an array of mirrors, each of which reflected the surrounding environment to create one 360-degree image.

The images from the camera array were then stitched together digitally to create a seamless panoramic image. With a crew of 30+ people and many pieces of technical equipment on the set, there was no way to hide everyone from view. The VFX ("visual effects") team added a combination of over 100 real and computer generated trees and bushes to hide the crew and the technocrane that moved and controlled the principal camera.

Actual Sacred Grove ambience sounds were recorded using a specialized 13-channel microphone setup. In the theater, 204 channels of audio help to create the immersive experience that enhances the visual effects. To isolate the sound in the theater, 103 acoustical springs are used to support the theater's ceiling.

The final series of images includes a computer-generated axe, bushes, light rays, fire effects, and over 200 layers of two-dimensional elements. Joseph and Deity were photographed



in separate filming sessions, and the crew captured more than thirty passes over the scene, using bracketed lighting (meaning that each pass used stepped-up or stepped-down lens settings) to achieve the illuminated forest look.

To create the location scenes on the Smith farm and around the Sacred Grove, a state-of-the-art Klaas camera was suspended by rope 150 feet below a helicopter

(the same type of camera used by Disney to film its “Soarin’ Over California” ride in California Adventureland). VFX used these images to simulate the movement of a 200-foot camera crane and then digitally stitched two shots together to form a seamless exit from the grove.

Notes from historians and hundreds of photos from historical locations were scanned in 3D, enabling VFX to create a completely computer-generated image of the



Smith Family Farm as it would have appeared at the time of the First Vision. Creating these scenes in a digital studio was done for a fraction of the cost of shooting with a full crew on location.

The result of these advanced cinematic and sound techniques is that the 270-degree theater with a 220-degree viewing angle becomes enveloping—the darkness of Satan and the light of the Father and the Son literally

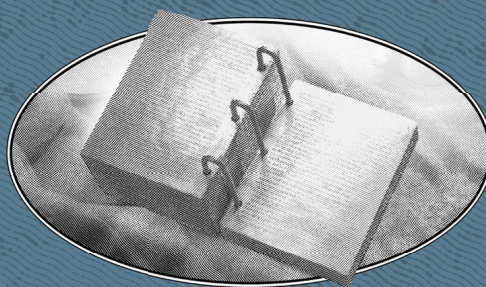
surround and overtake the viewer, much as Joseph Smith may have experienced. The screen becomes the environment and the viewer becomes one of the characters in the story. It is a truly memorable and unique experience.

First Vision



*Their speech shall
whisper out of the dust.*

—Book of Mormon, 2 Nephi 26:16



The unschooled Joseph soon found himself serving as an instrument in a work beyond his natural capacity.

An important result of this work was the coming forth of the Book of Mormon—

ancient scripture translated by the gift and power of God. For many people the book was tangible proof of Joseph's prophetic calling and evidence of divine revelation in both ancient and modern times.

A New Scripture

*The events that followed Joseph Smith's 1820 prayer in the forest grove gave him greater understanding of that life-changing event. While news of his marvelous experience caused controversy, an ever-widening circle of believers began supporting **Joseph's prophetic mission to restore the fulness of Jesus Christ's gospel and His Church to the earth.***



*He called me by name, and said ...
that God had a work for me to do.*

—Joseph Smith¹⁸

The Angel and **the Book**

On the night of September 21, 1823, three years after the First Vision, Joseph prayed to know his standing before God.

As Joseph was praying, a light like a

“consuming and unquenchable fire”

filled his room.¹⁹ Moroni, a heavenly messenger, appeared and told Joseph that God was calling him to an important work.

Moroni also described an ancient record, engraved on plates of gold and buried near the Smith family home, which contained

*“the fullness of the everlasting Gospel . . . as
delivered by the Savior to the ancient inhabitants”*

of the American continent.²⁰ The angel told Joseph that the Lord would prepare a way for him to translate the record.

■ Hill Cumorah
George Edward Anderson
Photograph, 1907

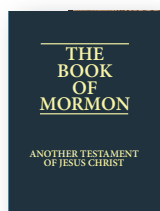
*He Called Me
by Name*

Michael Malm

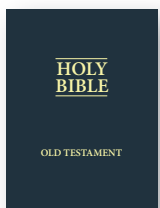
Left page: Oil on canvas, 2005. Malm's painting movingly portrays the appearance of Moroni, an ancient prophet who visited Joseph Smith with the purpose of preparing him to become a prophet, seer, and revelator in the latter days. Moroni declared to Joseph that “the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fulness to be preached in power, unto all nations.”

Scripture shows that God reveals truths to His prophets in a variety of ways, including through the use of sacred objects.

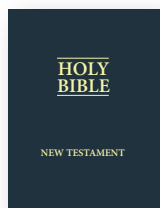
In the Book of Mormon, the Lord gave the Brother of Jared “two stones” that would “magnify to the eyes of men” things written in an unknown language. (Ether 3:23–24)



In the Old Testament, the high priest Aaron used the Urim and Thummim, a sacred stone or pair of stones for receiving revelation. (Leviticus 8:8)



In the New Testament, John the Revelator described a “white stone” that revealed hidden things. (Revelation 2:17)



A seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed.

—Book of Mormon, Mosiah 8:17



Prophets, Seers, and Revelators

Throughout sacred history, God has revealed truth to prophets, seers, and revelators. Joseph Smith was called by God to become one of these prophetic figures.

God prepared instruments to assist Joseph Smith in his important work. The angelic messenger Moroni told Joseph that buried with the record were “two stones in silver bows,”²¹ which Joseph later described as “spectacles.”²² The angel said that

“the possession and use of these stones was what constituted seers in ancient or former times.”²³

Joseph and others used the biblical term “Urim and Thummim” or the Book of Mormon term “interpreters” to refer to this instrument and to other objects called seer stones. Joseph came of age in a culture permeated by the biblical and folk traditions that God could, and often did, manifest His power through physical objects. Joseph used the spectacles found with the plates and at least one seer stone to translate the buried record.

*A choice seer will I raise up....
He shall do my work.*

—Book of Mormon, 2 Nephi 3:7–8

Joseph's Preparation

Moroni's visit to Joseph Smith began a period of preparation that culminated in the translation of the golden plates. To assist Joseph, Moroni visited him each September from 1823 to 1827. During those years, Joseph also received

*“many visits from the angels of God unfolding the
majesty and glory of the events that should transpire
in the last days.”²⁴*

Joseph Smith had to learn how to use physical instruments to translate. As a young man, he used a seer stone to find lost objects. But as he grew to understand his prophetic calling, he learned that he could use the seer stone, in addition to the spectacles, for the higher purpose of translating scripture.

■ Seer Stone and Pouch

*Owned by
Joseph Smith Jr.*

*Photographs, 2015 by
Welden C. Andersen
and Richard E. Turley
Jr.: Joseph Smith
used a seer stone,
as well as the inter-
preters he received
from Moroni, as
aids in the process
of translating the
Book of Mormon.
According to Joseph's
mother, Lucy, this
stone gave Joseph
the ability to “discern
things that could not
be seen by the natural
eye.” The pouch was
made by Emma Smith
for the protection of
the stone.*



*Lay not up for yourselves
treasures upon earth.*

—Matthew 6:19

Smith Family
Frame Home
Corey Larsen

Photograph, 2009:
The oldest Smith son, Alvin, began constructing a frame home for his parents and siblings on their farm in Manchester, New York. His unexpected death in 1823 caused his mother, Lucy, to lament, “Thus was our happiness blasted in a moment,” for Alvin had contributed much to the family, emotionally and financially. The family completed their new home but lived in it only briefly before financial troubles forced them to move back to their small log home in 1829.



I Know What Course I Am to Pursue

In the years after Moroni's first visit to Joseph, the Smith family struggled financially. Joseph and his brothers scoured the countryside for work. In October 1825, Joseph was hired to use his seer stone to help Josiah Stowell, who believed that a Spanish silver mine was buried near Harmony, Pennsylvania.

Joseph turned away from seeking earthly treasures . . .

Joseph tried to convince Stowell that searching for the mine was a vain pursuit. He was employed for a month before persuading Stowell to abandon the search. Of this experience, Joseph said, “Hence arose the very prevalent story of my having been a money-digger.”²⁵

. . . to seek heavenly treasures.

At one point during Joseph's preparation, Moroni warned him that he had “been negligent” and that he “must be up and doing, that [he] must set [himself] about the things which God had commanded.” To his parents, Joseph said, “I know what course I am to pursue and all will be well.”²⁶



Yesterday, Today, and Forever
David Habben

Oil and mixed media on panel, 2008: Joseph Smith retrieved the ancient record from the Hill Cumorah on September 22, 1827. Here, Habben depicts four prophets of the Lord who were involved with the Book of Mormon: Isaiah with his prophetic writings, which include prophecies of the Book of Mormon; Ezekiel carrying scrolls of scripture; Moroni kneeling over the plates he diligently kept and then buried; and Joseph receiving the plates.

*Preferring to marry him to
any other man I knew, I consented.*

—Emma Hale

**Joseph
Smith Jr.**

Emma found Joseph to be pleasant, thoughtful, and open. With broad shoulders and a height of six feet, he was tall for the time. About her decision to marry Joseph, Emma later told her son, "Preferring to marry him to any other man I knew, I consented."²⁷



While boarding with Isaac and Elizabeth Hale in Harmony, Pennsylvania, Joseph Smith met their daughter Emma. These companion portraits of Joseph Smith and Emma Hale, painted by William Whitaker, portray the happiness that the young couple enjoyed during their courtship.

Joseph Smith and Emma Hale
by William Whitaker



Emma Hale

*Emma Hale was intelligent, spirited, and witty. She possessed a fine singing voice and was tall and beautiful. Joseph Smith told his mother that "Miss Emma Hale would be my choice before any other woman I have ever seen."*²⁸

Because Isaac Hale refused to give his permission for the couple to marry, Joseph and Emma eloped. A justice of the peace married them on January 18, 1827, at South Bainbridge, New York. Emma was 22; Joseph was 21.



■ Golden Plates,
an Artistic
Interpretation

Gordon R. Andrus
Jeweler's Bronze, 2015

Joseph Smith described
the Hill Cumorah, near
Palmyra, New York, as a

"hill of considerable size."²⁹

On September 22, 1827,
Joseph went to the hill to
meet Moroni and to finally
receive the golden plates.
Moroni also gave Joseph
the Urim and Thummim.
Joseph soon began translat-
ing the plates into English.

*At length the time
arrived for obtaining
the plates.* —Joseph Smith

Who were Mormon and Moroni?

MORMON, a warrior prophet in ancient America (circa AD 310–385), engraved a religious history of his people upon golden plates. The modern translation of his book bears his name—the Book of Mormon. Latter-day Saints are commonly referred to as “Mormons.”

MORONI, the son of Mormon, preserved his father’s record. After surviving the destruction of his people (circa AD 385), he added to the golden plates and then buried them in the Hill Cumorah. Almost 1,500 years later, he returned as a resurrected being to instruct Joseph Smith and to deliver the plates to him.



WHAT DID THE GOLDEN PLATES LOOK LIKE?

“Each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with . . . Egyptian characters, . . . small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving.” —Joseph Smith³⁰

WHERE ARE THE GOLDEN PLATES NOW?

“When . . . the messenger called for them, I delivered them up to him and he has them in his charge.”

—Joseph Smith³¹



■ The Hill Cumorah
C.C.A. Christensen, 1865

INTERACTIVE Area

Protecting the Plates

To protect the plates, Joseph first hid them in a hollowed-out log. Several days later, he retrieved the plates and was attacked three times on his way home.

Children can explore the **Children's Discovery Log** to find four other places where Joseph hid the plates.





■ Wooden Lap Desk

Circa 1820s, courtesy of Eldred G. Smith family:

This lap desk belonged to Joseph's older brother Alvin Smith, whose name is carved in the right corner. According to Lucy Mack Smith, shortly after Joseph received the plates, he sent Don Carlos to Hyrum Smith's home for a chest with a lock and key in which to keep the plates. This may be that chest, although the large rings that bound the plates would not have allowed the lid of the desk to close securely. According to other accounts, the plates were also stored in a red morocco trunk and a glass box.

*I will tell you in your
mind and in your heart,
by the Holy Ghost....
Now, behold, this is the
spirit of revelation.*

—Doctrine and Covenants 8:2–3

A Marvel and a Wonder

Joseph Smith and several scribes completed the translation of the golden plates in just over three months. How did they accomplish the translation in so short a time?

The process was “a marvel and a wonder,” said Joseph's wife and early scribe, Emma Smith. She said that at the time of the translation, “Joseph Smith . . . could neither write nor dictate a coherent and well-worded letter; let alone dictating a book like the Book of Mormon.”³²

Joseph Smith never gave a detailed explanation of how he translated the plates. He stated, “I translated the record by the gift, and power of God.”³³ When pressed for specifics, Joseph added, “It was not intended to tell the world all the particulars of the coming forth of the Book of Mormon.”³⁴ Yet accounts of those who observed his work give insights into the process.

Eyewitness accounts of the translation process give a general picture of how it occurred. Joseph Smith needed to be spiritually prepared, attuned to the Spirit of God and in harmony with those around him in order to translate.

HOW DID JOSEPH SMITH TRANSLATE THE PLATES?

Initially, Joseph copied characters from the plates in order to understand how to translate. Then he translated from the plates using the spectacles that had been buried with the plates. Later, he used a seer stone, which he placed inside a hat to block out the light. According to witnesses, Joseph looked into the instruments and saw the English translation of the ancient text. He then spoke the words to a scribe, who sat nearby. With further experience, he was able to translate without referring to the plates, which were close by but often covered or hidden. Joseph and his scribes testified that the translation of the Book of Mormon was truly a marvelous experience.



■ Wallet

Owned by Martin Harris. Leather, circa 1830. Gift of Russell Martin Harris: This wallet symbolizes Martin Harris's willingness to "impart [his property] freely to the printing of the Book of Mormon" (D&C 19:26). He mortgaged his portion of the family farm, which was worth \$3,000 (nearly \$80,000 today).



■ Pocket Watch

Owned by Martin Harris. Silver case, Elgin Watch Company, circa 1870–1890. Gift of Dick H. Jardine: This silver case for a pocket watch is engraved with the initials "MH." Though the watch inside the case was replaced at some point, the watchcase belonged to Martin Harris.



Scribe Table

Using an electronic "quill pen," visitors can listen to an audio loop of several scripture verses as they write as quickly as they can. They will then be told how long it would have taken them to write the text for the entire Book of Mormon at their current speed. Other options allow visitors to examine the handwritten manuscript or hear personal accounts from several people who served as scribes for Joseph.

The scribes featured on this interactive table are **Emma Smith, Martin Harris, and Oliver Cowdery**. Emma worked as Joseph's scribe during the early part of the translation process in Harmony, Pennsylvania. It is believed that her brother Reuben Hale also assisted. Martin Harris began serving as a scribe shortly after arriving in Harmony in February 1828. He took a translation of some characters to New York City, where he showed them to Charles Anthon at Columbia College. After losing 116 pages of the written manuscript, Martin no longer helped with the translation. Oliver Cowdery arrived in Harmony in April 1829 and served as Joseph's scribe for the rest of the translation process.

Scribe Table media producers: Andrew Schmidt, Wayne Pullman

Witnesses of the Book of Mormon

The widening circle of people who believed in Joseph Smith's work included 11 men who fulfilled important roles as witnesses to the reality of the golden plates. Their testimonies have appeared in virtually all printings of the Book of Mormon since 1830.

TESTIMONY OF THREE WITNESSES

"And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true."

— Oliver Cowdery, David Whitmer, and Martin Harris

TESTIMONY OF EIGHT WITNESSES

"Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. . . . And we give our names unto the world, to witness unto the world that which we have seen."

— Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jun., John Whitmer, Hiram Page, Joseph Smith, Sen., Hyrum Smith, and Samuel H. Smith

Oliver Cowdery —Age 23

Oversaw the printing of the Book of Mormon

Dear Brother Joseph,

I received your letter yesterday bearing the date October 22, 1829. I had for a long time expected to hear from you, so your letter was gladly received.

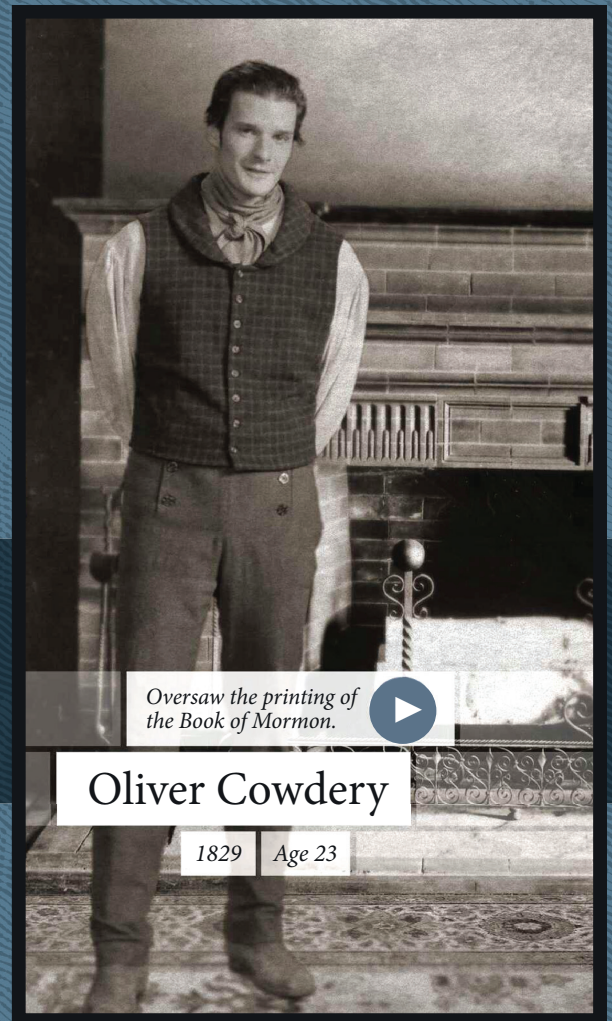
My only motive in this writing is to inform you of my desires to be freed from sin and to rest my soul in the kingdom of my Savior and my Redeemer. When I begin to write of the mercies of God, I know not when to stop, but time and paper fail. The printing of the Book of Mormon goes rather slow yet, as the typefounder has been sick. But we all expect the type will be in and our printer, Mr. Grandin, still thinks he will finish printing by the first of February.

We all send respects to yourself and Emma.

Oliver Cowdery at Mendon, New York.³⁵

This video kiosk introduces five individuals who contributed to the coming forth of the Book of Mormon in various ways.

A Widening Circle Key Contributors to the Coming Forth of the Book of Mormon



Coming Forth of the Book of Mormon media producers:
LeGrand Hunsaker, Chad Carr, Andrew Schmidt

Joseph Knight, Sr. —Age 57

Provided financial and moral support for the Book of Mormon translation



When they were translating the gold plates at Harmony, Pennsylvania, Joseph and Oliver came up to see if I could help them with some provisions since they had no way to buy any. I had already planned to go to Catskill the next day, so I bought a barrel of mackerel and some lined paper for writing.

When I came home, I also bought some nine, ten bushels of grain, five or six bushels of potatoes, and a pound of tea. I went down to visit Joseph and Oliver. They were gone to see if they could find a place to work for provisions. When they returned home and saw me there with the supplies I had bought, they were glad because they had run out, and their efforts to find work had been unsuccessful.

They went straight to work translating, and they had provisions enough to last until the work was done.³⁶

Katherine Smith Salisbury —Age 17

Treated Joseph's injuries after an attack by ruffians.



I was at home when my brother Joseph burst through the door out of breath and nearly exhausted and threw himself on the couch. He was clutching the package with the gold plates against his side with his left hand. And his right hand was badly bruised. Joseph told me that three men had leapt out at him from behind a fence. He hurt his hand striking one of them to get away. Then he ran with the plates until he was out of breath.

I looked after Joseph until he was breathing properly again. And I examined his injured hand and treated the bruises on his knuckles. I never saw the plates because the angel had forbidden Joseph to show them at that time. But I did heft the package to set it on the table, and it was very heavy.³⁷

Emma Smith —Age 25

Joseph Smith's wife and closest companion

Oliver Cowdery and my husband, Joseph, wrote in the same room where I was at work. The plates often lay on a table wrapped in a small linen tablecloth that I had given him.

I once felt the plates as they lay there. I traced their outline and shape. They seemed pliable, like thick paper, and would rustle with a metallic sound as my thumb touched the edges. I did not attempt to uncover them or handle them. I was satisfied that this was the work of God, and therefore did not feel it necessary.

My husband could neither write nor dictate a coherent letter, let alone dictate a book like the Book of Mormon. And though I was present and an active participant in the translation of the plates, it was marvelous to me—a marvel and a wonder to me as much as to anyone else.³⁸



Mary Musselman Whitmer —Age 51

Cared for Joseph, Emma, and Oliver in her home

That summer, Joseph, Emma, and Oliver were all living under our roof while they worked to translate the gold plates. Having six members of my own family to care for plus these new visitors created a lot of extra work for me, almost more than I could bear.

One night after working all day, I went out to the barn to milk the cows. There I met a stranger. He had something on his back that looked like a knapsack. At first I was a little afraid, but then he spoke in a kind and friendly voice that put me right at ease. The man talked about the nature of the work that was going on in my house, and it filled me with such inexpressible joy and satisfaction.

He unwrapped the knapsack and showed me a bundle of plates. He turned each of the golden leaves one-by-one and showed me the engravings written upon them. Then he told me to suffer my burdens for just a little while longer and that I would be blessed if I just stood faithful to the end.

Then the stranger disappeared suddenly, and I could not tell where he had gone. From that moment my burdens became lighter, and I had no more desire to murmur or complain.³⁹



Agreement with Isaac Hale Handwriting of Oliver Cowdery Paper, April 6, 1829: Joseph Smith needed a quiet and safe place to translate the Book of Mormon. In October 1827, he and Emma moved to Harmony, Pennsylvania, and by February 1828 were living in a small house on a 13½-acre lot owned by Emma's father, Isaac Hale. The home in Harmony was one of several locations where the Book of Mormon translation took place. This deed for the property contains Joseph Smith's earliest surviving signature.

This Agreement made and Concluded this 6th day of April Anno Domini one thousand eight hundred and twenty nine Between Isaac Hale of the Township of Harmony in the County of Susquehanna and State of Pennsylvania of the one part and Joseph Smith Jun of the Township County and State aforesaid of the other part Witnesseth that the said Isaac Hale hereby Covenants and agrees to sell and convey to the said Joseph Smith Jun his Heirs Executors Administrators or Assigns his good and sufficient Deed containing a General Warranty all that certain piece or parcel of Land with its appurtenances situate lying and being in the Township of Harmony in the County of Susquehanna and of Pennsylvania and better bounded and described as follows Viz. Beginning at a post on the ~~left~~ side of the Susquehanna River thence North half a degree West one hundred & eleven perches to a post thence North eighty nine and a half degrees East twenty perches to a post thence South half a degree East one hundred and nineteen perches to a Sugar tree on the bank of said River thence down the River to Bank to the place of Beginning Containing in the whole thirteen Acres and eighty Rods be the same more or less In Consideration and for the ~~sum~~ sum of two hundred Dollars to be paid in the following Partial payments Viz. one Hundred & fifteen Dollars to be paid by the first of Aug 1829, and the remainder the first of May 1830 For the due performance of the covenants and agreements aforesaid the said parties hereby bind themselves their Heirs executors Administrators and assigns each to the other respectively in the penal sum of four hundred Dollars to be paid by the party delinquent to the party complaining In Witness whereof they have hereunto set their hands and seals the day and year first above written

Signed Sealed and
Delivered in presence
Oliver H. Cowdery
Samuel H. Smith

Joseph Smith Jun.
Isaac Hale

(Signed)
Sealed



■ String Used to Bind the Book of Mormon Manuscript *Circa*

1820s: This tattered string was used to bind the original Book of Mormon manuscript. Mary Whitmer may have spun this fiber. During the final weeks of translation at the Whitmer farmhouse in Fayette, New York, Mary cared for her boarders—the Prophet Joseph Smith, Emma Smith, and Oliver Cowdery.



Born Mary [Mariam] Muselman in Germany on August 27, 1778, Mary immigrated to the United States and married

Peter Whitmer, a Pennsylvania farmer who was also of German descent. They moved to New York early in the nineteenth century, purchasing the farm in Fayette that played host to many important scenes, including the Book of Mormon translation.

The scribes who penned the Book of Mormon manuscript wrote on loose sheets of paper that were later sewn together to form bundles of pages.

These bundles survived for decades until a need to conserve the pages necessitated separating the string from the paper. The string is an important artifact that connects us not only with the manuscript itself, but also with a largely unheralded figure of the early restoration.

Mary and her daughters almost certainly prepared meals, laundered clothes, and provided a warm and comfortable environment for their guests. In context of their larger sacrifice, this string is evidence of Mary Whitmer's inconspicuous, quiet, and important work and of her attentiveness to even the smallest of Joseph's needs.

Mary Whitmer



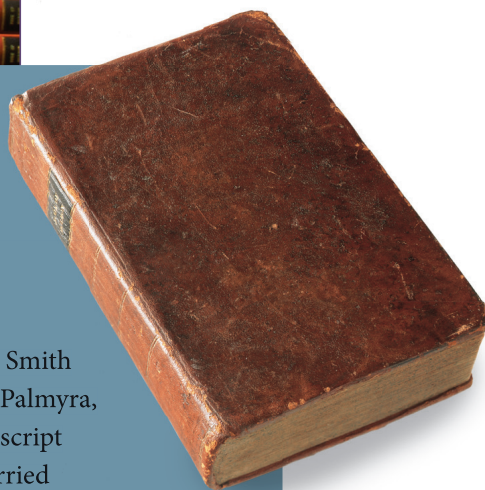
The Church distributes the **Book of Mormon** throughout the world in over 100 languages. It is one of the most widely printed and circulated books in the world. In 2011, the Church printed the **150 millionth copy** of the Book of Mormon.

A Great Call for Our Books

After the Book of Mormon translation was finished, Joseph Smith arranged to have the book printed by Egbert B. Grandin in Palmyra, New York. Because only one copy of the handwritten manuscript existed, another was made for the printer. Hyrum Smith carried manuscript pages to and from the printing office, safely hidden under his buttoned vest and coat. Grandin's employee, John H. Gilbert, carefully set the type and added punctuation to the text.

In 1829, Joseph Smith wrote,

*"There begins to be a great call for our books."*⁴⁰ Grandin printed 5,000 copies of the Book of Mormon over seven months, at a cost of \$3,000. The book went on sale in March 1830.



Printing Press, Smith Patented Improved Press Metal, circa 1820s:
The E. B. Grandin Company used this Smith Patented Improved Press to print the first 5,000 copies of the Book of Mormon.



M2221
B724
1830
no. 27

E. P. Mosier

■ **Book of Mormon, First Edition** Translated by Joseph Smith Jr. Paper, leather, 1830. Signature: E. P. Mosier (Edwin P. Mosier, 1838–1911): This copy of the Book of Mormon, its binding intact, was likely among the first copies of the first printing to be bound.

■ **Book of Mormon Uncut Sheet.** Paper, circa 1829: The Book of Mormon was printed on large sheets of paper twice the size as the one on display. Half of each sheet was folded and then cut, creating 16 pages of the book.

... hands, for this cause: ...
... of the spirit, and took ...
... smote off his head with ...
... head with his own sword,
I took the garments of Laban and put them upon mine own
body; yea, even every whit; and I did gird on his armour
about my loins. And after that I had done this, I went forth
unto the treasury of Laban. And as I went forth towards the
treasury of Laban, behold I saw the servant of Laban which had
the keys of the treasury. And I commanded him in the voice
of Laban, that he should go with me into the treasury; and he
supposed me to be his master, Laban, for he beheld the gar-
ments, and also the sword girted about my loins. And he
spake unto me concerning the elders of the Jews, he know-
ing that his master Laban had been out by night among them.
And I spake unto him as if it had been Laban. And I also
spake unto him that I should carry the engravings which were
upon the plates of brass, to my elder brethren, which were
without the walls. And I also bade him that he should fol-
low me. And he, supposing that I spake of the brethren of
the church, and that I was truly that Laban whom I had slain,
wherefore he did follow me. And he spake unto me many
times concerning the elders of the Jews, as I went forth unto
my brethren, which were without the walls.
And it came to pass that when Laman saw me, he was ex-
ceedingly frightened, and also Lemuel and Sam. And they
fled from before my presence; for they supposed it was La-
ban, and that he had slain me, and had sought to take away
their lives also.
And it came to pass that I called after them, and they did
hear me; wherefore they did cease to flee from my presence.
And it came to pass that when the servant of Laban beheld
my brethren, he began to tremble, and was about to flee from
before me and return to the city of Jerusalem.
And now I, Nephi, being a man large in stature, and also
having received much strength of the Lord, therefore I did
seize upon the servant of Laban, and held him, that he should
not flee.
And it came to pass that I spake with him, that if he would
hearken unto my words, as the Lord liveth and as I live, even
so that if he would hearken unto our words, we would spare

ded us, and searched them and found that they were desirable; yea, even of great worth unto us, inasmuch that we could preserve the commandments of the Lord unto our children. Wherefore it was wisdom in the Lord that we should carry them with us, as we journeyed in the wilderness towards the land of promise.

CHAPTER II.

And now I, Nephi, do not give the genealogy of my fathers in this part of my record; neither at any time shall I give it after upon these plates which I am writing; for it is given in the record which has been kept by my father; wherefore I do not write it in this work. For it sufficeth me to say, that we are a descendant of Joseph. And it mattereth not to me that I am particular to give a full account of all the things of my father, for they cannot be written upon these plates, for I desire the room, that I may write of the things of God. For the fullness of mine intent is that I may persuade men to come unto the God of Abraham, and the God of Isaac, and the God of Jacob, and be saved. Wherefore the things which are pleasing unto the world, I do not write, but the things which are pleasing unto God and unto them which are not of the world. Wherefore I shall give commandment unto my seed, that they shall not occupy these plates with things which are not of worth unto the children of men. And now I would that ye might know, that after my father Lehi had made an end of prophesying concerning his seed, it came to pass that the Lord spake unto him again, saying, that it was not mete for him, Lehi, that he should take his family into the wilderness alone; but that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise.

And it came to pass that the Lord commanded him that I, Nephi, and my brethren, should again return unto the land of Jerusalem, and bring down Ishmael and his family into the wilderness.

And it came to pass that I, Nephi, did again, with my brethren, go forth into the wilderness to go up to Jerusalem. And it came to pass that we went up unto the house of Ishmael, and we did gain favor in the sight of Ishmael, inasmuch that we did speak unto him the words of the Lord.

BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MOR-MON, UPON PLATES TAKEN FROM
THE PLATES OF NEPHI.

Wherefore it is an abridgement of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof, sealed by the hand of Mormon, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether.

Also, which is a Record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven; which is to shew unto the remnant of the House of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not east off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the ETERNAL GOD, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

BY JOSEPH SMITH, JUNIOR.

AUTHOR AND PROPRIETOR.

PALMYRA:

PRINTED BY E. B. GRANDIN, FOR THE AUTHOR.

1830.

borders near the shore of the Red Sea; and he travelled in the wilderness, in the borders, which was nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sarah, and my elder brothers, which were Laman, Lemuel and Sam.

And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley beside a river of water.

And it came to pass that he built an altar of stones, and he made an offering unto the Lord, and gave thanks unto the Lord our God. And it came to pass that he called the name of the river Laman, and it emptied into the Red Sea;

And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman, saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness. And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm, and steadfast, and immovable in keeping the commandments of the Lord. Now this he spake because of the stillneckedness of Laman and Lemuel; for behold, they did murmur in many things against their father, because that he was a visionary man, and that he had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, and to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart. And thus Laman and Lemuel, being the eldest, did murmur against their father. — And they did murmur because they knew not the dealings of that God who had created them. Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews, which were at Jerusalem, which sought to take away the life of my father.

And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore they did do as he commanded them. And my father dwelt in a tent.

And it came to pass that I, Nephi, being exceeding young,

heart that I did believe all the words which had been spoken by my father; wherefore I did not rebel against him like unto my brothers. And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit.

And it came to pass that he believed in my words; but he held Laman and Lemuel would not hearken unto my words; and being grieved because of the hardness of their hearts, I cried unto the Lord for them.

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands. And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord. And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren. For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed, except they shall rebel against me also. And if it be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance. — And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father. And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem. For behold, Laman hath the record of the Jews, and also a genealogy of my forefathers, and they are engraven upon plates of brass. Wherefore the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness. And now, behold, thy brothers murmur, saying: It is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord. Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured. — And it came to pass that I, Nephi, said unto my father, I

Lehi Prophecyeth concerning his seed.

To serve his father Jacob and all his household from perishing
With famine and they were also delivered of captivity and
Of the land of Egypt by that same God who had preserved them
and thus my father Lehi did discover the genealogy of his fathers
and Laban also was a descendant of Joseph wherefore he and
his fathers had kept the records and now when my father saw
all these things he was filled with the spirit and began to
prophecy concerning his seed that these plates of brass
should go forth unto all nations, kindreds, tongues and people
which were of his seed wherefore he said that these plates
of brass should never perish neither should they be dimmed
any more by time and he prophesied many things concerning
his seed and it came to pass that thus far I and my father
had kept the commandments where with the Lord had com-
manded us and we had obtained the record which the Lord
had commanded us and searched them and found that
they were desirable yea even of great worth unto us
inasmuch that we could preserve the commandments
of the Lord unto our children wherefore it was wisdom
in the Lord that we should carry them with us as we
journeyed in the wilderness toward the land of promise.

Chapter 2nd

And now I Nephi do not give the genealogy of my fathers
in this part of my record neither at any time shall I give it
After upon these plates which I am writing for it
is given in the record which has been kept by my father
Wherefore I do not write it in this work for it importeth
me to say that we are a descendant of Joseph and it
Mattereth not to me that I am particular to give a
full account of all the things which my father had them



Christ in a Red Robe
Minerva Teichert

Giclée of 1945 original: The purpose of the Book of Mormon is to testify of Jesus Christ. Minerva Teichert's painting portrays the Latter-day Saint belief that Christ will return in triumph to the earth and usher in His millennial reign, as foretold in the Book of Mormon.

The truth of the Book of Mormon and its divine source can be known today. From the pages of the Book of Mormon comes this promise: "If ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost" (Moroni 10:3-5).



*This church have I
established and called forth
out of the wilderness.*

—Revelation to Joseph Smith, October 1830
(Doctrine and Covenants 33:5)



Restoration

As Joseph Smith and Oliver Cowdery worked on the translation of the Book of Mormon in Harmony, Pennsylvania, they offered a prayer about the authority to baptize. On May 15, 1829, John the Baptist appeared as a resurrected being to Joseph and Oliver and conferred the authority of the **Aaronic Priesthood** upon them. They were then directed to baptize each other, which they did in the Susquehanna River.

*Soon after the restoration of the Aaronic Priesthood, Joseph and Oliver received the **Melchizedek Priesthood** and were ordained as “apostles, and especial witnesses of [the Lord’s] name” by Peter, James, and John, three of the Savior’s original Apostles (D&C 27:12). For the first time in centuries, the priesthood of God was again on the earth.*

With priesthood authority, Joseph Smith officially organized the restored Church of Christ on April 6, 1830, witnessed by congregants gathered at the Peter Whitmer Sr. home in Fayette, New York. Several individuals were baptized on that eventful day, including Joseph Smith’s parents.

*So soon as I had been baptized ...
I prophesied concerning the rise of this church.*

—Joseph Smith⁴⁷



The Sacred Susquehanna
Glen Hopkinson

Oil on canvas, 2006: When John the Baptist appeared to Joseph Smith and Oliver Cowdery, he instructed them to baptize each other by immersion. These baptisms took place in the Susquehanna River on May 15, 1829.



Naming the Church

The Church was originally called the "Church of Christ," reflecting language from the Book of Mormon: "They who were baptized in the name of Jesus were called the church of Christ" (3 Nephi 26:21). The Church bore this name from 1830 to 1834.

Restoration of the Aaronic Priesthood Gary Ernest Smith

Top: Oil on canvas, 2015:
On May 15, 1829, John the Baptist, who appeared as a resurrected being, conferred the authority of the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery.



Restoration of the Melchizedek Priesthood

Gary Ernest Smith

Below: Oil on canvas, 2015:
Shortly after the restoration of the Aaronic Priesthood, Peter, James, and John, three of the Savior's original Apostles, restored the Melchizedek Priesthood by the laying on of hands.

The Whitmer Family

The official organization of the Church took place on April 6, 1830, at the home of Peter Whitmer Sr. and his wife, Mary, in Fayette, New York (*pictured right*). These items are associated with members of the Whitmer family who made important contributions to the early Church.



■ Maria Louisa Cowdery sampler

Linen, silk, circa 1842. Gift of Lorene Pollard: Peter and Mary Whitmer's daughter, Elizabeth Ann, married Book of Mormon scribe Oliver Cowdery in 1832. In 1835, Elizabeth gave birth to Maria Louisa Cowdery, who learned fine handiwork from her grandmother, Mary Whitmer. Several motifs in Maria Louisa's sampler are repeated from her grandmother's older sampler.

■ Chest owned by David Whitmer

Wood, animal hide, iron, brass, circa 1820s. Gift of William Neal Twelves: Peter and Mary Whitmer's son David, one of the Three Witnesses of the Book of Mormon, owned this hide-bound wooden traveling case.



■ Trunk owned by Hiram Page

Wood, leather, circa 1830s. Gift of Bessie Turner Marston: Hiram Page, one of the Eight Witnesses of the Book of Mormon, married Peter and Mary Whitmer's daughter Catherine in 1825. This leather-covered wooden trunk may have held physician's tools and medicines for use in his medical practice in the Finger Lakes region of New York.



■ Mary Whitmer sampler

Linen, silk, circa 1793. Gift of Lorene Pollard: Mariam Musselman (later known as Mary Whitmer) made this cross-stitched alphabet sampler in 1793 at the age of 15, adorning it with traditional German patterns. She was later married to Peter Whitmer Sr. and was an early member and supporter of the Church.



Articles and Covenants of the Church of Christ Handwriting of Symonds Rider. Paper, circa April 1830:
The Church's founding document (later canonized as Doctrine and Covenants 20) described the key doctrines, offices, ordinances, and policies of the restored Church.

^{Sec. 20}
 The rise of the Church of Christ in these last days
 being one thousand eight hundred and thirty years since
 the coming of our Lord and Saviour Jesus Christ
 in the flesh it being regularly organized and after
 having agreed to the laws of our country by
 the will and commandments of God in the first of
 the Month and on the sixth day of the Month which
 is called April which commandments
 were given to Joseph the son who was called
 of God an apostle of Jesus Christ and Elder
 of the Church and also to Aaron who was also
 called of God an apostle of Jesus Christ an Elder
 of the Church and ordained under his hand
 and this according to the grace of our Lord
 and Saviour Jesus Christ to whom be all
 glory both now and forever Amen
 For after that it ~~was~~ was manifested unto
 the first Elder that he had received a mission
 of his sins he was entangled again in the de-
 lirs of the world but after truly repenting
 God manifested unto him by an holy Angel
 whose countenance was as lightning and whose
 garments were pure and white above all white
 mess and gave unto him commandments which
 inspired him from on high and gave unto
 him power by the means of which was before
 prepared that he should translate a book which
 Book contained a record of a fallen people
 and also the fulness of the Gospel of Jesus Chri-
 st to the Gentiles and also to the Jews
 proving unto them that the holy scriptures
 are true and also that God doth inspire men
 and call them to his holy work in these
 last days as well as in days of old that he
 might be the same God forever Amen
 Which Book was given by inspiration is called
 the Book of Mormon and is confirmed to this
 by the ministering of Angels and disclosed
 unto the world by three witnesses having
 so great witness by them shall the world
 be judged even as many as shall hereafter
 receive this work either to faith and



Whitmer Home

Virtual Tour

Although primarily known as the location of the organization of the Church, many other significant events occurred at the Whitmer home in Fayette, New York. This interactive media exhibit allows visitors to take a “virtual tour” and explore information in various ways, including:

Listening . . . to first-person audio accounts.

Reading . . . information and fun facts by clicking on objects.

Navigating . . . to different rooms throughout the house by clicking on arrows.

The cabin that currently stands on the site of the Whitmer farm in Fayette, New York, was constructed between 1979 and 1980. It is not a reconstruction of the original Whitmer home, but it is used as a place to share the story of the important events that occurred at that location.

Whitmer Home media producer: Andrew Schmidt

WOODS BEHIND HOME

In spring 1829, Oliver Cowdery arrived in Harmony, Pennsylvania, to serve as a scribe for Joseph Smith during the translation of the Book of Mormon. Needing a safer work environment, the two men wrote to Oliver’s friend David Whitmer and asked if the translation could continue at the Whitmers’ home in Fayette, New York.⁴⁸ The Whitmers agreed, and David traveled to Pennsylvania to help Joseph and Oliver move to Fayette. The three men arrived at the Whitmer farm in early June 1829. Emma Smith did not initially accompany her husband but joined him in Fayette soon thereafter.

David Whitmer’s Miracle

“Joseph sent for me . . . to come to Harmony to get him and Oliver and bring them to my father’s house. I did not know what to do. I was pressed with my work. I had some 20 acres to plow, so I concluded I would finish plowing and then go. I got up one morning . . . and . . . found [that] between five and seven acres of my ground had been plowed during the night. . . . This enabled me to start sooner, [and my father remarked that ‘there must be some overruling power in this thing.’]”⁴⁹ —David Whitmer

The Three Witnesses

At the Whitmer home, in June 1829, Joseph Smith received a revelation informing Oliver Cowdery, David Whitmer, and Martin Harris that they would be the three witnesses foretold in scripture who would see the golden plates and testify of their reality. In the woods near the home, the men prayed for the promised divine manifestation. After their prayers went unanswered, Martin Harris left the group, and an angel then appeared, showing the golden plates to Oliver and David. Joseph then prayed with Martin, who was shown the same manifestation.

Baptisms

After the Church was organized at the Whitmer home on April 6, 1830, several people were baptized, including Joseph Smith's parents.⁵⁰ On April 11, members of the Whitmer family were baptized. On April 18, Oliver Cowdery baptized the Whitmers' youngest child and Cowdery's future wife, 15-year-old Elizabeth Ann Whitmer, in Seneca Lake, just a few miles from the Whitmer home.

IN THE HOME

Book of Mormon Translation

Approximately 30 percent of the Book of Mormon translation took place at the Whitmer home in Fayette. The other 70 percent had previously been completed in Harmony, Pennsylvania.

"One morning when [Joseph Smith] was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went upstairs and Joseph came up soon after to continue the translation but he could not do anything. . . . He went downstairs, out into the orchard, and made supplication to the Lord; [he] was gone about an hour—came back to the house, asked Emma's forgiveness and then came upstairs . . . and then the translation went on all right. He could do nothing save he was humble and faithful."⁵¹ —*David Whitmer*

Melchizedek Priesthood Ordinations

Joseph Smith and Oliver Cowdery, having previously received authority from three of the Savior's original Apostles (Peter, James, and John), retired to a room in the Whitmer home where they engaged in "solemn and

fervent prayer."⁵² Joseph Smith recorded that "the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ; and that he also should ordain me to the same office. . . . We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren who had been and who should be baptized, assembled together."⁵³ This command was fulfilled on the day the Church was organized. Joseph later declared, "To find ourselves engaged in the very same order of things which was observed by the Holy Apostles of old, . . . to witness . . . the glorious manifestations of the powers of the Priesthood, . . . create[d] within [us] sensations of rapturous gratitude, which may be felt, but cannot be described."⁵⁴

Founding Meeting, April 6, 1830

In the Whitmer home on Tuesday, April 6, 1830, the Church of Christ was formally organized. Orson Pratt, a future Apostle, said that the Whitmer home would, "no doubt, be celebrated for ages to come as the one chosen by the Lord in which to make known the first elements of the organization of His Kingdom in the latter days."⁵⁵

David Whitmer estimated that his family home was filled with more than 50 people who participated in the founding meeting of the Church.

New York state law required that in order for a church to be legally incorporated, at least three individuals had to be elected as trustees. In the case of the Church, six individuals were selected: Joseph Smith Jr., Oliver Cowdery, Hyrum Smith, Samuel Smith, David Whitmer, and Peter Whitmer Jr.

"Having opened the meeting by solemn prayer to our Heavenly Father . . . I proceeded to lay my hands upon Oliver Cowdery—and ordained him an Elder of The Church of Jesus Christ of Latter Day Saints, after which he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, & brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, to confirm them members of the Church of Jesus Christ, and that they might receive the Holy Ghost, when immediately the Holy Ghost was poured out upon us all."⁵⁶ —*Joseph Smith*



■ Reproduction of Floral Appliqué Quilt

Cotton, 2015. Original created by the Whitmer Family. Original gift of Lorene Pol-lard. Reproduction courtesy of Legacy Stitchers: Peter and Mary Whitmer's son Peter Jr. was one of the Eight Witnesses of the Book of Mormon. This quilt replicates an 1820s quilt top that was likely created by women of the Peter Whitmer Sr. family. In the 1980s, Whitmer family descendants added backing and stitching to complete the original quilt.

Church Conferences

The first three conferences of the newly formed Church were held at the Whitmer home. At the first conference, on June 9, 1830, the congregation formally accepted the Articles and Covenants as the official governing document of the Church. This document was later canonized as Doctrine and Covenants 20 (*see original document on page 84.*) The second conference was held on September 26, 1830, and the third conference was held on January 2, 1831.

Revelations

At or near the Whitmer home, Joseph Smith received 20 revelations that were condensed into 18 sections of the Doctrine and Covenants. Among these was a revelation designating Joseph Smith as “a seer, a translator, a prophet,”⁵⁷ as well as a revelation directing Oliver Cowdery and David Whitmer to search out 12 men to serve as modern Apostles.



LATER HISTORY

The members of the Whitmer family who were still living left the Church in 1838, but they never renounced their faith in the divine origin of the Book of Mormon or in Joseph Smith's earliest revelations. Their faith in the Lord and commitment to Joseph Smith provided a strong membership base from which the Church grew and prospered.

Latter-day Saint Joseph Black visited the Whitmer home site in September 1888. Though most of the original structure was gone, enough remained for him to identify it as “a double log house, 1½ stories.”⁵⁸ The Church purchased the site in 1926, and the current log home

was built from 1979 to 1980. Though not an exact reconstruction of the original home, it represents the place chosen by the Lord as the place for His Church to be organized in the latter days.

Sidney Rigdon, an early convert, described the Whitmer home as “a little old log house about 20 feet square.”⁵⁹



For this is Zion— The Pure in Heart

—Revelation to Joseph Smith, August 2, 1833
(Doctrine and Covenants 97:21)



Let Zion *in Her Beauty Rise*

Soon after the formal organization of the Church on April 6, 1830, Joseph Smith received revelations from God naming Independence, Missouri, as the location where Church members should gather.

This community would be known as Zion—the New Jerusalem.

Zion was planned as a center place for gathering and as a place of refuge in the last days. In Zion a temple of God could be built in preparation for Christ's Second Coming.

God also revealed that another community, known as a stake of Zion, would be established in Kirtland, Ohio. Building these two centers of Zion was complicated by intensifying persecution and the long distance between Ohio and Missouri.

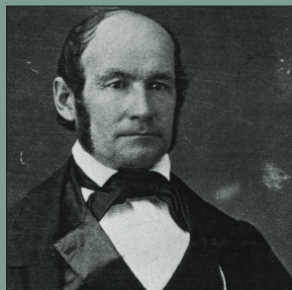


New York: The First Mission Field

Although the Church was centered in New York for less than a year—from April 1830 until February 1831—many people joined the Church there. Early converts quickly reached out to offer their new faith to others. The artifacts displayed here all belonged to New York converts.



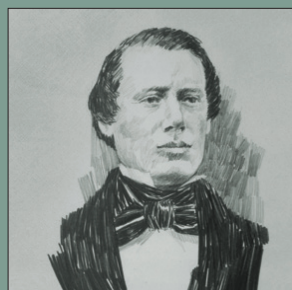
Brigham Young's wood lathe



Heber C. Kimball

■ **Red Ware Jug and Crock. Heber C. Kimball, Mendon, New York**

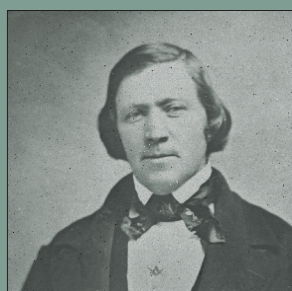
Clay, circa 1830: As a skilled potter, Heber C. Kimball made this jug and crock. Brigham Young's family introduced Heber C. Kimball to the Book of Mormon, and Heber and his wife, Vilate, were baptized in April 1832. Heber then joined Brigham Young in missionary service throughout western New York.



Samuel Smith

■ **Book of Mormon, First Edition. Translated by Joseph Smith Jr.**

Top left page: Paper, leather, 1830: Samuel Smith, Joseph's younger brother, gave this copy of the Book of Mormon to Phineas Young, who shared it with his brother Brigham. Brigham and other new converts quickly left on missions to share their faith with others. This pattern of new converts leaving on self-appointed missions was common in the early years of the Church.



Brigham Young

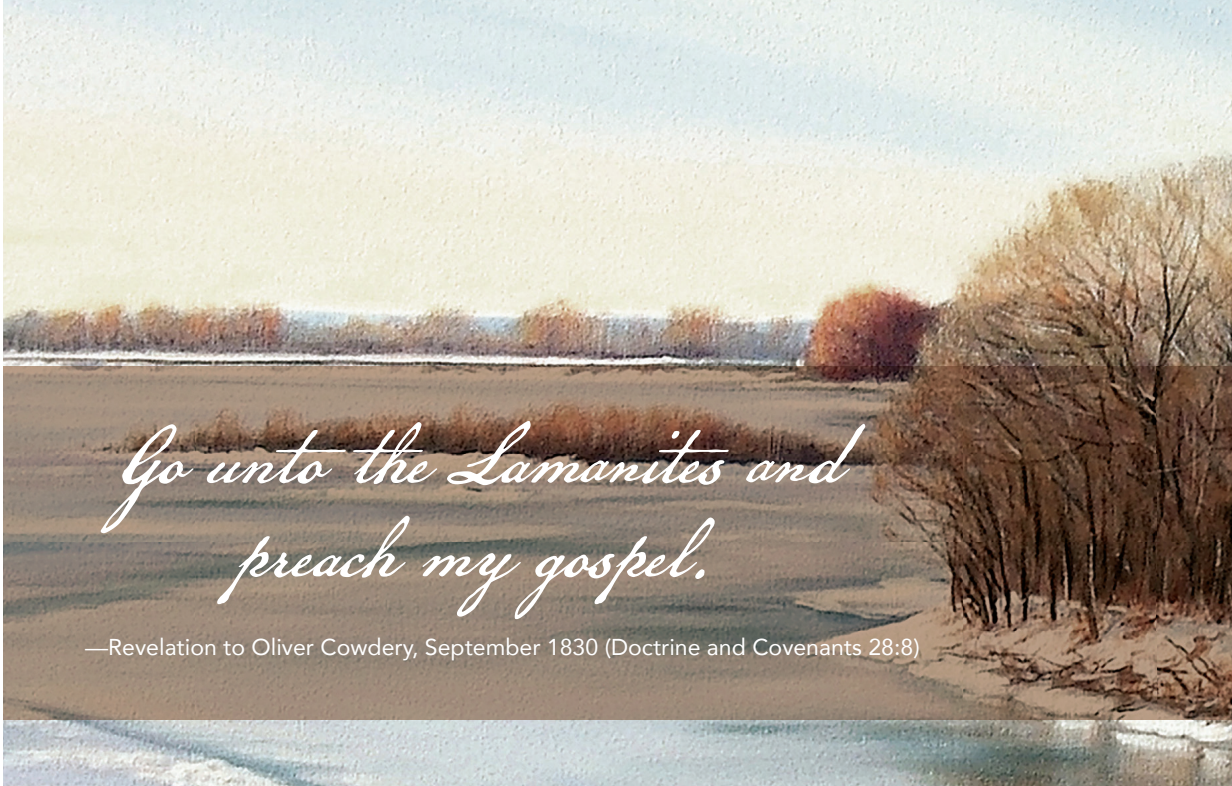
■ **Ladder-Back Chair. Brigham Young, Mendon, New York**

Wood, leather, circa 1831: After his baptism, Brigham Young closed his workshop—the place where he made this chair—and spent the summer preaching the restored gospel in western New York.



■ **Wood Lathe. Brigham Young, Mendon, New York**

Lower left page: Wood, metal, circa 1830: Brigham Young, who was working as a skilled carpenter, painter, and glazier when he first read the Book of Mormon, was baptized in April 1832 in the millpond that powered this lathe.



*Go unto the Lamanites and
preach my gospel.*

—Revelation to Oliver Cowdery, September 1830 (Doctrine and Covenants 28:8)

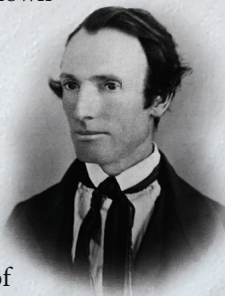
The Indian Mission

In September 1830 in Fayette, New York, Joseph Smith received a revelation in which the Lord called Oliver Cowdery, Parley P. Pratt, and others to preach to American Indians.

Early Church members believed that indigenous people were descendants of Israelites known in the Book of Mormon as Lamanites.

In late 1830, Cowdery and his companions preached to Seneca Indians in New York and Huron Indians in Ohio.

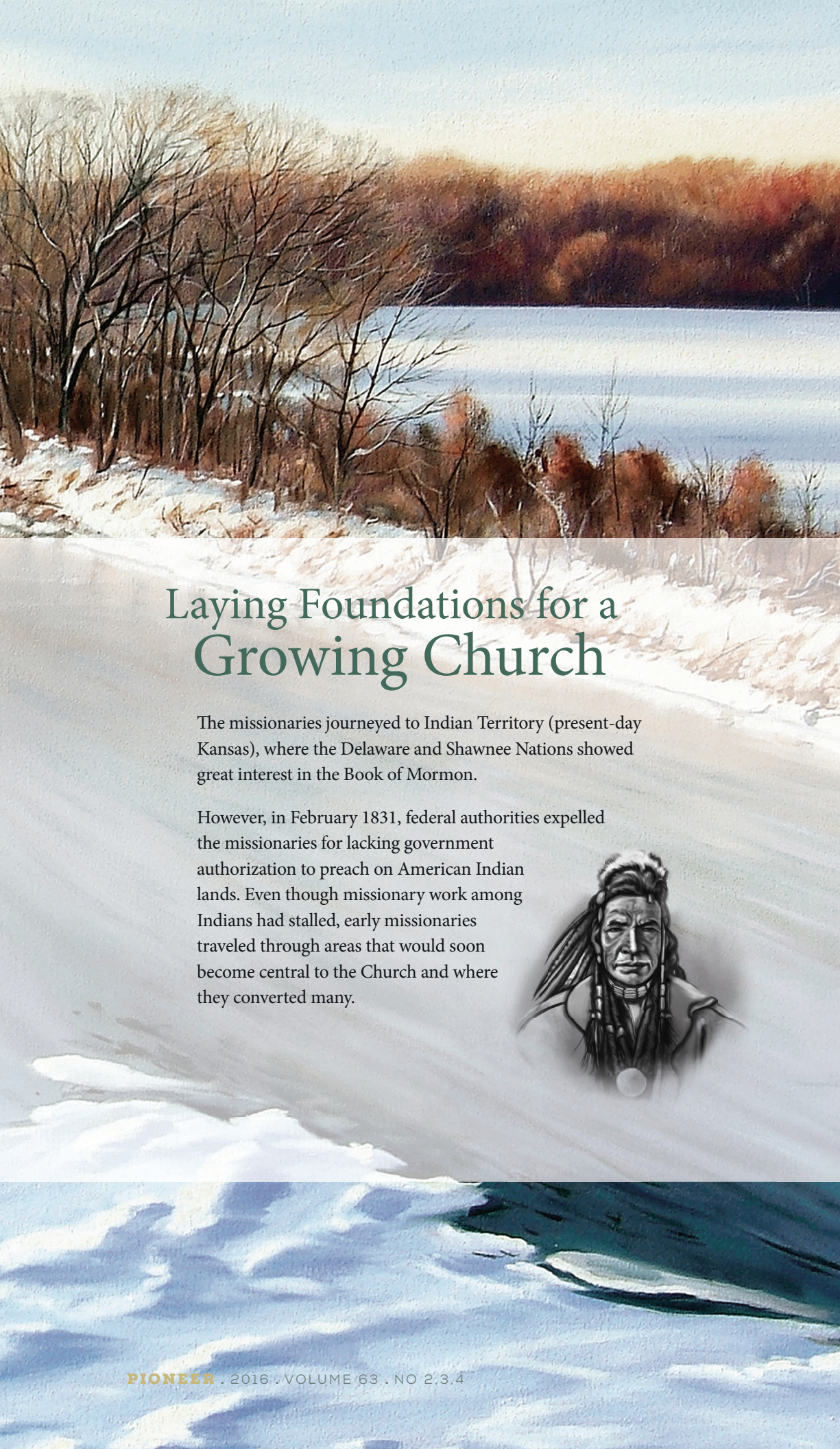
Listeners from both nations expressed interest in the Book of Mormon, which the missionaries presented as a record of the Indians' ancestors.



Oliver Cowdery



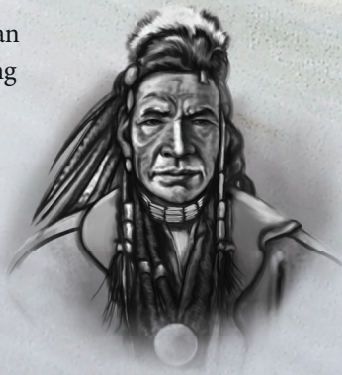
Parley P. Pratt



Laying Foundations for a Growing Church

The missionaries journeyed to Indian Territory (present-day Kansas), where the Delaware and Shawnee Nations showed great interest in the Book of Mormon.

However, in February 1831, federal authorities expelled the missionaries for lacking government authorization to preach on American Indian lands. Even though missionary work among Indians had stalled, early missionaries traveled through areas that would soon become central to the Church and where they converted many.



**Lenape (Delaware)
Chief William
Anderson**

welcomed the missionaries to his tribal lodge and expressed gratitude for the copy of the Book of Mormon they gave to him.

Independence Map Table

At the entrance to the Ohio and Missouri museum area is a map table that will help children understand historic Independence, Missouri, as it appeared at the height of Mormon settlement in the area. Blocks representing several buildings in historic Independence may be placed on designated areas of the map.

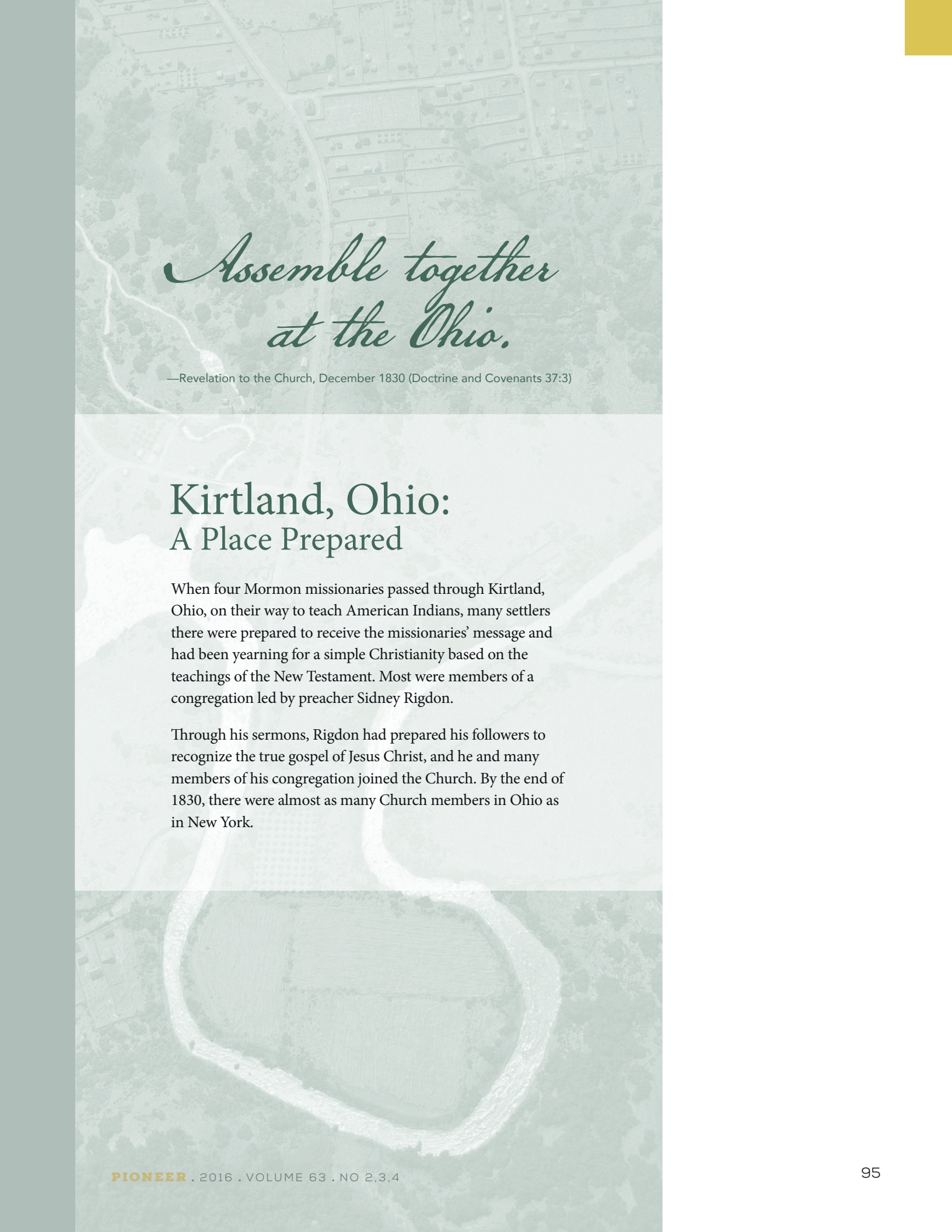


Missionary Map

Media producer: Andrew Schmidt

This section includes an interactive map showing the routes of some of the Church's earliest missionaries. Visitors can explore each mission in depth, viewing illustrated stories of each missionary's experiences. Younger visitors will especially enjoy a ship game that is built into the map—they can try to safely navigate their way across the Atlantic Ocean. The time period covered by this map is 1830–1845.





Assemble together at the Ohio.

—Revelation to the Church, December 1830 (Doctrine and Covenants 37:3)

Kirtland, Ohio: A Place Prepared

When four Mormon missionaries passed through Kirtland, Ohio, on their way to teach American Indians, many settlers there were prepared to receive the missionaries' message and had been yearning for a simple Christianity based on the teachings of the New Testament. Most were members of a congregation led by preacher Sidney Rigdon.

Through his sermons, Rigdon had prepared his followers to recognize the true gospel of Jesus Christ, and he and many members of his congregation joined the Church. By the end of 1830, there were almost as many Church members in Ohio as in New York.



Growing Light (Mary Elizabeth Rollins)
Elsbeth Young

Oil on panel, 2012: Twelve-year-old Mary Elizabeth Rollins heard the Mormon missionaries preach in Kirtland, Ohio. Along with her family, she was soon baptized. Mary went to great effort to borrow and read one of the only copies of the Book of Mormon then available in Kirtland. Her diligence impressed the Prophet Joseph Smith. She remembered, “[He] gave me a great blessing . . . and made me a present of the book.”

Mary Elizabeth Rollins

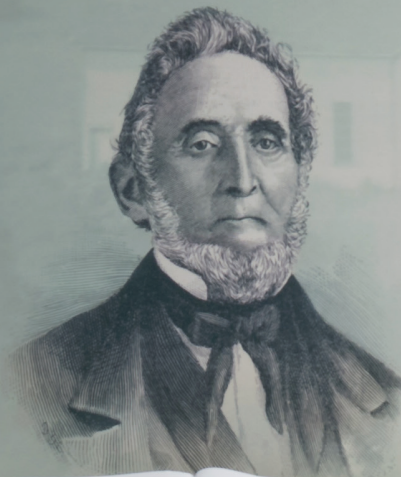
... had an interesting connection to one of the most infamous people in Church history. After Mary's family settled in Independence, Missouri, in 1831, Mary was hired as a seamstress, assisting Peter Whitmer Jr. in his tailoring business. One of Whitmer's clients was county clerk, Lilburn W. Boggs, who employed Peter to make him a suit for his inauguration as lieutenant governor. As Peter's employee, Mary stitched collars for and faced the coat of Boggs' suit. Impressed with her work, Boggs hired Mary to make some shirts for him and to help his wife with sewing projects. Boggs and his wife became attached to Mary and tried to convince her to leave the Church. She did not leave the Church, and when the Saints were being driven from Missouri, Boggs (now the governor of the state) gave special orders for Mary and her family to be taken to safety. But she and her family refused any special treatment.

Sidney Ridgon

Sidney Ridgon, a successful minister in Kirtland, Ohio, preached of a return to early Christian practices. He read and memorized extensive portions of the Bible, and his dynamic preaching drew large numbers of followers.

Ridgon recognized that the fulness of the gospel was contained in the Book of Mormon and Joseph Smith's revelations. His conversion influenced many others to join the Church. In a revelation to Joseph Smith, the Lord said to Ridgon:

“Thou wast sent forth [to Ohio], even as John [the Baptist], to prepare the way before me, and before Elijah which should come, and thou knewest it not” (D&C 35:4).



Early Ohio Converts

Newel K. and Elizabeth Ann Whitney

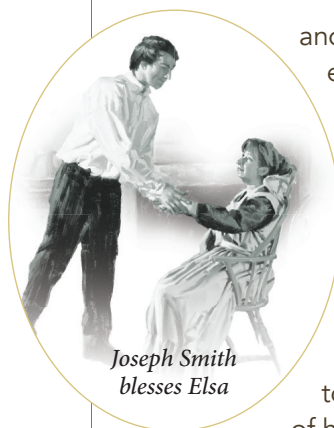


Elizabeth Ann Whitney

These stalwart early settlers of Kirtland joined Sidney Rigdon's church because its "principles seemed most in accordance with the scriptures."⁶⁰ Later they jointly experienced a remarkable vision in which they were warned to "prepare to receive the word of the Lord, for it is coming."⁶¹

They recognized in the message of Mormon missionaries the fulfillment of their vision. These key early converts imparted a measure of respectability to the new Mormon community.

John and Elsa Johnson

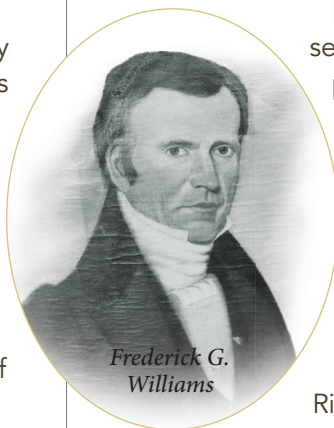


Joseph Smith blesses Elsa

This prosperous farmer and his wife were "very much exercised" about the Book of Mormon after staying up all night to read it.⁶² They traveled to Kirtland from their home in Hiram, Ohio, to meet Joseph Smith. He gave Elsa a priesthood blessing, which led to the miraculous healing of her crippled arm. The

Johnsons became vital supporters of the Prophet. Their sons **Lyman** and **Luke** were two of the original members of the Quorum of the Twelve Apostles, established in 1835. The Johnsons' daughter **Marinda** married another of the original Apostles—**Orson Hyde**.

Frederick G. and Rebecca Williams

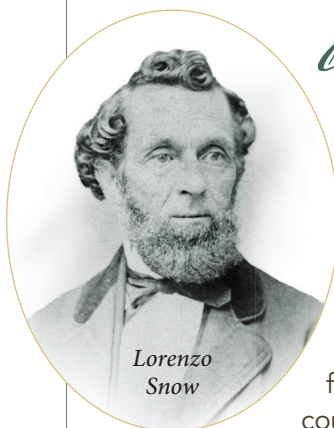


Frederick G. Williams

Frederick G. Williams served as a Lake Erie boat pilot for Commodore Oliver Hazard Perry during the War of 1812 and then became a successful physician. He married Rebecca Swain, and the two were prominent Kirtland citizens and members of Sidney Rigdon's church. They

accepted the gospel taught by Mormon missionaries traveling to the western Indian Territory. Frederick accompanied the missionaries to Missouri. Upon returning to Kirtland, he became a scribe and counselor to Joseph Smith. The Williamses donated land for the temple and other buildings in Kirtland.

Oliver and Rosetta Snow



Lorenzo Snow

The Snows lived in Mantua, Ohio, and were considered to be among the elite families of Portage County.

In addition to being a farmer, Oliver served as a county commissioner, justice of the peace, schoolteacher, and militia officer. He and Rosetta were inclined to intellectual thinking and had the means to provide their children with good educations. Rosetta and her daughter Leonora

An illustrated notebook in this section includes some of the earliest converts in the Kirtland, Ohio, area, most of whom came from the congregation of preacher Sidney Rigdon.

met Joseph Smith during the winter of 1830–1831 and were baptized. Eventually all family members accepted baptism.

Oliver and Rosetta's daughter **Eliza R. Snow** became one of the most prominent women in the early Church, and their son **Lorenzo Snow** became the Church's fifth President (1898–1901).



Orson and Marinda Hyde

As a young orphan, Orson Hyde worked a variety of jobs and was a clerk for Newel K. Whitney. He developed the ability to preach under the tutelage of Sidney Rigdon. After delivering a with-

ering sermon against the Book of Mormon, Orson felt pangs of spiritual remorse that led to his baptism in October 1831. Orson served several missions before marrying Marinda Johnson in 1834. Marinda, who had joined the Church in April 1831, remained steadfast

in her convictions, later helping her husband (who was ordained an Apostle in 1835) overcome challenges to his faith.

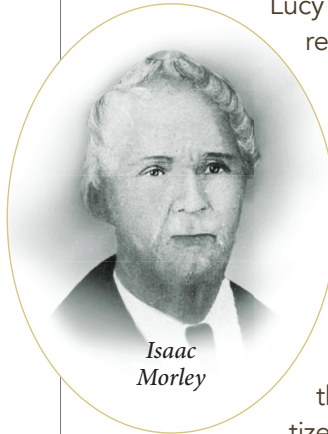


Isaac and Lucy Morley

Before joining the Church, Isaac and Lucy Morley united with many religious seekers on a

communal farm, where they attempted to live together harmoniously, having all things in common, as advised in the New Testament. After hearing the first Latter-day Saint missionaries preach in Kirtland, the entire group was bap-

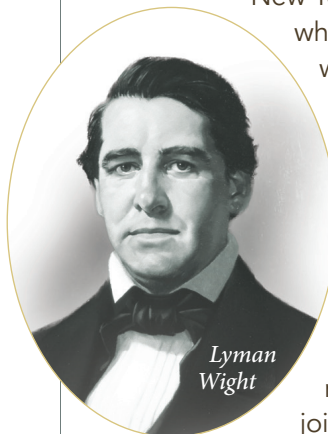
tized. Later, the Lord taught Church members the doctrine of consecration, a law that helped the Church care for the poor and needy.



Lyman and Harriet Wight

Lyman Wight grew up in Fairfield, New York, the same village where Newel K. Whitney was raised. Lyman married Connecticut-born Harriet Benton in Monroe County, New York, in January 1823. Three years later, the couple moved to Warrensville, Ohio. They soon became members of Sidney Rigdon's church and joined the community living at Isaac Morley's farm near

Kirtland. They were among those baptized by the Mormon missionaries traveling to the western Indian territory. Lyman served in the leadership of the original Kirtland Branch and was among the first ordained to the high priesthood.



A Year of Revelation in Hiram, Ohio

In December 1830, Joseph Smith received a revelation that Church members were to leave New York and gather to Ohio. Many obeyed at great personal sacrifice.

Joseph and Emma Smith arrived in Kirtland, Ohio, in February 1831, and moved to the John Johnson farm in Hiram (30 miles from Kirtland) six months later. While in Hiram, the Lord directed Joseph to begin revising the King James Bible. Joseph also received a number of important revelations that shaped Church doctrine.

The Vision (Doctrine and Covenants 76)

In the winter of 1832, at the John Johnson home, Joseph Smith and Sidney Rigdon received a dramatic vision revealing that there are three kingdoms of glory in God's eternal home. They saw that all repentant sinners can enjoy a degree of glory through the Atonement of Jesus Christ. Known as "The Vision," this revelation challenged traditional Christian beliefs of one heaven for the righteous and one hell for the wicked.

When the revelation was published, some—including Church members—found it hard to understand and accept. But it ultimately helped shape members' understanding of God's eternal plan. Wilford Woodruff, fourth President of the Church, said, "[The Vision] makes plain to our understanding our present condition, where we came from, why we are here, and where we are going."⁶³



■ John Johnson Home
Al Rounds
2006



Fear Erupts into Violence

As Church members began settling in Kirtland, they encountered persecution. Opposition came from disillusioned Mormon converts and others who did not understand Church doctrine.

In the early morning hours of March 25, 1832, a mob led by apostate Mormons dragged Joseph Smith and Sidney Rigdon from their homes and brutally beat them. The victims' bodies were covered with hot tar and feathers, and family members spent the night scraping dried tar and feathers from their skin. In spite of this mistreatment, Joseph preached a sermon later that morning with mob members in the congregation.

Tarring and Feathering Joe Smith

Artist unknown

Engraving, 1870, from the book Life in Utah by J. H. Beadle: During the mob violence against Joseph Smith and Sidney Rigdon, attackers tried unsuccessfully to force poison into Joseph's mouth, chipping a tooth. Though both Joseph and Sidney survived the attack, Sidney may have suffered long-term consequences from his head injuries. Joseph and Emma's adopted son, Joseph Murdock Smith, was exposed to cold during the attack, which may have contributed to his death four days later.



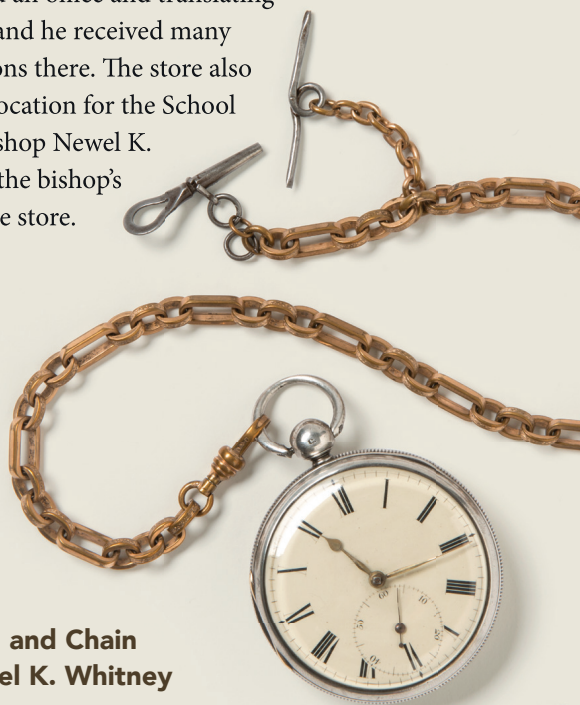
N.K. WHITNEY & CO.

*The Lord approves of us and has...
established his name in Kirtland.*

—Joseph Smith⁶⁴

Newel K. Whitney Store: A Center of Church Life

Joseph Smith moved his family from Hiram to Kirtland, Ohio, where they resided in the home and store of Newel K. Whitney from 1832 to 1834. Joseph had an office and translating room in the store, and he received many important revelations there. The store also served as the first location for the School of the Prophets. Bishop Newel K. Whitney operated the bishop's storehouse from the store.



■ **Pocket Watch and Chain
Owned by Newel K. Whitney**

Silver, circa 19th century. Gift of
Horace G. Whitney



■ **Bowl and Teapot Owned by Elizabeth Ann Whitney**

Porcelain, circa 1830s. Gifts of R. Whitney Groo: Ann, an educated woman, called herself naturally religious. She was noted for practicing the spiritual gift of tongues (speaking in unknown languages).



■ **Letter Opener with Sheath Owned by Elizabeth Ann Whitney**

Silver, ivory, circa 1840s. Gift of R. Whitney Groo: Joseph Smith gave the Whitneys a pocket watch and a letter opener to show his appreciation for their generosity in allowing his family to occupy part of the store.



A powder horn made of animal horn with a dark wooden base, and a dark brown leather shot bag with a strap and a small metal clasp.

■ **Powder Horn
and Shot Bag owned
by Newel K. Whitney**

*Leather, circa 1830s. Gifts
of R. Whitney Groo: As
a young man, Newel
served in the War of
1812 and traded furs
with American Indians on
the Great Lakes frontier,
later settling in Kirtland and
opening a store.*

A flintlock pistol with a dark wooden handle, a metal frame, and a long barrel.

■ **Flintlock Pistol Owned by
Newel K. Whitney**

Metal, circa 1830s

Naming the Church

In 1834, the Church's name was changed from the Church of Christ to The Church of the Latter Day Saints. This more specific name distinguished the Church from other Christian denominations. The Church bore this name until 1838.

■ Tin Cases

Far right page: Tin, circa 1830s: Bishop Newel K. Whitney apparently stored the Kirtland plats, or city plans, in these tins. The Whitney family preserved them until Mary Ann Whitney donated them to the Church in 1865.

■ Lap Desk, Pen Set, Pen Tips, and Tip Box Owned by Newel K. Whitney

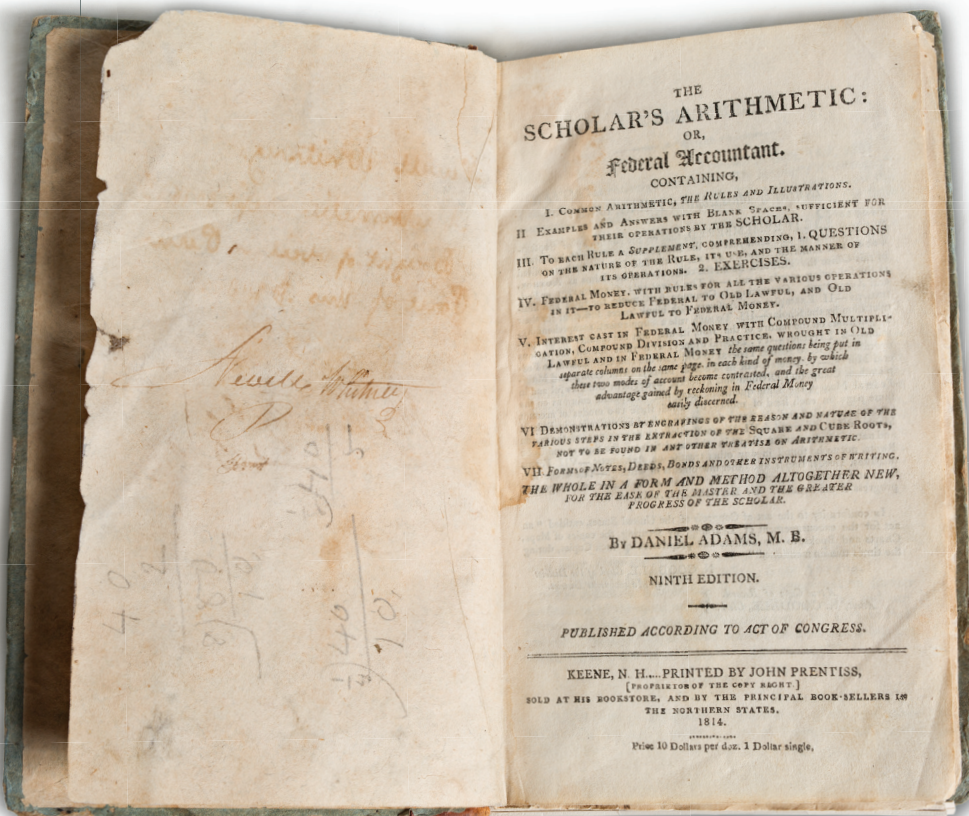
Circa 1830s. Gift of R. Whitney Groo: Newel used these items in Kirtland while he served as bishop.





■ **Accounting Primer Owned
by Newel K. Whitney**

Below: Circa 1830s. Gift of Ruth Whitney Rohde and Jack G. Rohde: Newel acquired this book in 1817 as he prepared to become a merchant. His sound business judgment helped stabilize the Mormon community in Kirtland.





■ Plat of Kirtland, Ohio. Frederick G. Williams and Newel K. Whitney

Above: Paper with cotton textile backing, August 1833: In August 1833, Frederick G. Williams and other Church leaders drafted a plat, or city plan, for Kirtland, Ohio. Patterned after the city of Zion plat, the Kirtland plan included 49 city blocks, with a temple in the city's center.

■ Clay Pipe Fragments

White clay, circa 1830s: Many 19th-century Americans used tobacco and alcohol excessively. In February 1833, the Lord gave Joseph Smith a revelation called "A Word of Wisdom" (D&C 89), which advised Church members to abstain from tobacco and alcohol and to eat healthily. It took several decades for faithful Church members to fully understand and live the revealed principles. Archaeologists recovered these pipe fragments at the location of Newel K. Whitney's ashery in Kirtland, Ohio.



*The Lord commanded us in
Kirtland to build an house of God.*

—Joseph Smith⁶⁵



Building the Kirtland Temple **Walter Rane**

Reproduction of 2003 painting: A common misconception among Latter-day Saints is that the Kirtland Saints crushed their china and glassware to beautify the plaster used on the temple exterior. They actually visited nearby towns and gathered discarded china and glass. Even children participated in this effort. This was a practical means of enhancing the stucco so that the temple glistened in the sunlight.

Outpouring of Revelation

In Kirtland, the Prophet Joseph Smith received many revelations that further established the doctrine and governance of the Church. Answers to spiritual, temporal, doctrinal, and practical questions came to him through prayer.

This outpouring of revelation provided the Lord's instruction on many important matters: the offices of the priesthood, Church administration, the importance of learning (taught through the School of the Prophets), inspired revisions to the King James Bible, revealed knowledge of Egyptian relics and papyri (resulting in the Book of Abraham), the calling of modern Apostles, missionary work, and the building of a house of the Lord in Kirtland.

■ Original Kirtland Temple Window

Wood, glass, circa 1835.
Courtesy of the Community of Christ: Brigham Young, a skilled carpenter, painter, and glazier, helped to build and install the Gothic-style windows in the Kirtland Temple's assembly rooms. These large windows filled the rooms with soft natural light. In the late 1960s, the original windows were removed and replaced with energy-efficient frames.



The House of the Lord

The Lord commanded the Saints to build a temple in Kirtland, Ohio, and revealed the detailed pattern by which it should be built. As Joseph Smith described the revealed plan for the temple, he said, "The Lord said unto me, 'The house of the Lord shall be built, and the Saints shall dwell therein, and the angels shall minister unto them.'"

Establish a house ... of learning, a house of glory, a house of order, a house of God.

—Revelation to Joseph Smith, January 3, 1833 (Doctrine and Covenants 88:119)

The House of the Lord: Kirtland, Ohio

The Lord commanded the Saints to build a temple in Kirtland and revealed the detailed pattern by which it should be built. As Joseph Smith described the revealed plan for the temple, his brother Hyrum ran to get a scythe to clear the land for construction, exclaiming, “We are preparing to build a house for the Lord, and I am determined to be the first at the work.”⁶⁶ At great personal sacrifice, the Saints worked for three years to complete the temple, and the Lord rewarded them by opening the heavens.

■ Roof Timber and Building Fragments

Wood, plaster, slate, circa 1836. Gift of Richard Lloyd Andersen and Lewis T. Patterson: The Latter-day Saints sacrificed to obtain the finest materials to beautify the house of the Lord in Kirtland.



*Some have seen the heavens
opened and seen the Savior;
others have seen angels.*

—Benjamin Brown⁶⁷



■ Splitting Wedges

Metal, circa 1830s. Gift of Leslie Gano: Workers used these splitting wedges while quarrying stones for the Kirtland Temple.



■ Cane

Wood, circa 1830s: This cane was made from the same wood used to build the Kirtland Temple. Joseph Smith's nephew, Joseph F. Smith, received this commemorative cane as a gift in 1914.



A Pentecostal Season

The impoverished Kirtland Saints sacrificed their time, talents, and money to build a temple. In return, the Lord enabled them to complete this monumental task and rewarded them with a great spiritual outpouring, described by Joseph Smith as a Pentecost and “a year of Jubilee and time of rejoicing.”⁶⁸

During the temple's dedicatory services on March 27, 1836, the Prophet offered a special prayer asking the Lord to accept and bless the temple. Many in attendance saw angels and visions. Eliza R. Snow recalled, “Angels appeared to some, while a sense of divine presence was realized by all present, and each heart was filled with ‘joy inexpressible and full of glory.’”⁶⁹

On Easter Sunday, April 3, 1836, Joseph Smith and Oliver Cowdery saw a marvelous vision as they prayed in the Kirtland Temple. The Savior appeared, and accepted the temple. He was followed by the ancient prophets Moses, Elias, and Elijah, who restored the priesthood keys necessary for accomplishing the Lord's work in the last days.

The Kirtland Temple served as a place of worship until the Saints were forced to leave Ohio. Today the temple in Kirtland stands as a monument to the sacrifice and faith of the early Latter-day Saints.



Kirtland Temple Interior
George Edward Anderson

Photograph, 1907: Inside the Kirtland Temple are two sets of elevated pulpits. The pulpits representing the Melchizedek Priesthood face east, and those representing the Aaronic Priesthood (shown here) face west. Initials engraved in gold letters on the curved panels designate priesthood offices in the Church.



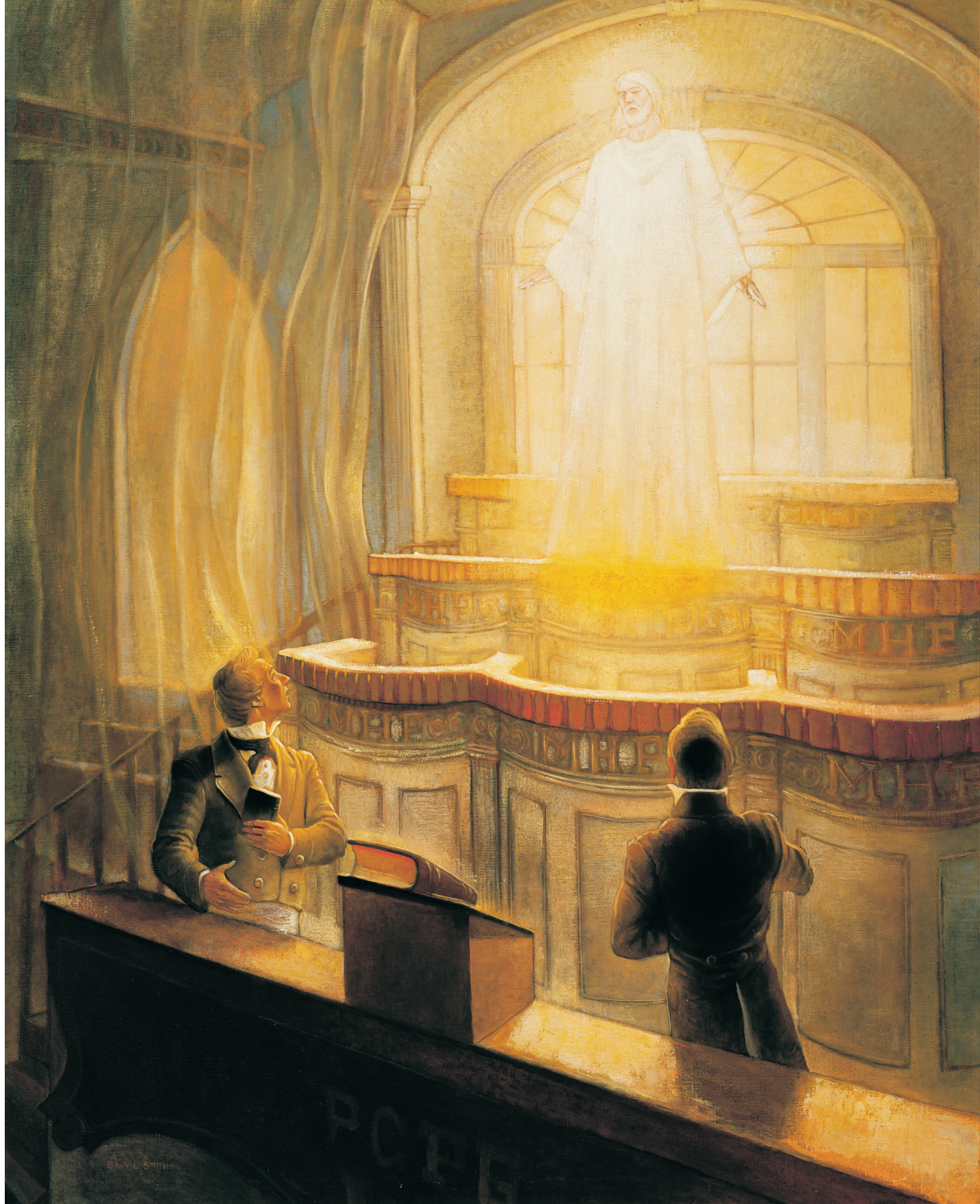
*The visions and blessings of
old are returning, and angels are
coming to visit the earth.*

—William W. Phelps⁷⁰

Moses, Elias, and Elijah

Gary Ernest Smith

Oil on canvas, 2014: Three resurrected Old Testament prophets appeared in the Kirtland Temple on April 3, 1836, which was Easter Sunday and part of the Passover season. Moses, who had gathered ancient Israel out of Egypt, restored to Joseph Smith the authority to gather the Lord's people for a second time. Elias restored the dispensation of the gospel of Abraham. Elijah restored the sealing power of the priesthood, fulfilling Malachi's prophecy that the Lord would "turn the heart of the fathers to the children, and the heart of the children to their fathers" (Malachi 4:6).



Christ Appearing in the Kirtland Temple
Gary Ernest Smith

Oil on canvas, 1977. Courtesy of Clyde and Marilyn Harvey: On April 3, 1836, Jesus Christ appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple. They "saw the Lord standing upon the breastwork of the pulpit," and they heard Him say, "Behold, I have accepted this house" (D&C 110:2, 7).



Glories of Heaven: Kirtland Temple
Gary Ernest Smith

Oil on canvas, 1980: On various occasions before the temple's completion, Latter-day Saints met in the temple and experienced an outpouring of heavenly manifestations. During the dedicatory services on March 27, 1836, Joseph Smith offered an inspired prayer, now recorded in Doctrine and Covenants 109.

Ohio Documents

Kirtland Revelations. Handwriting of Frederick G. Williams, Joseph Smith Jr., and others. Paper, leather: From early 1832 through late 1834, Church leaders in Kirtland recorded nearly 50 of the revelations given to Joseph Smith in the "Kirtland Revelations" book. This ensured that the revelations, which previously had been written on loose sheets of paper, would be preserved. Joseph and other Church leaders later made editorial marks in the book when preparing the revelations for publication in the Doctrine and Covenants in 1835.

59
 the acceptable year of the Lord and the gospel of salvation as
 I shall give him utterance and by your prayer of faith with
 one consent. I will uphold him, and let my servants, Joseph
 and Frederick make haste also, and it shall be given them soon
 according to the prayer of faith. And in as much as you keep
 my sayings you shall not be confounded in this world nor in
 the world to come. And verily I say unto you that it is my
 will that ye should hasten to translate my scriptures and to ob-
 tain a knowledge of history and of countries and of kingdoms
 and of laws of God and man, and all this for the salvation of
 Zion. Amen

Kirtland June 1st 1833

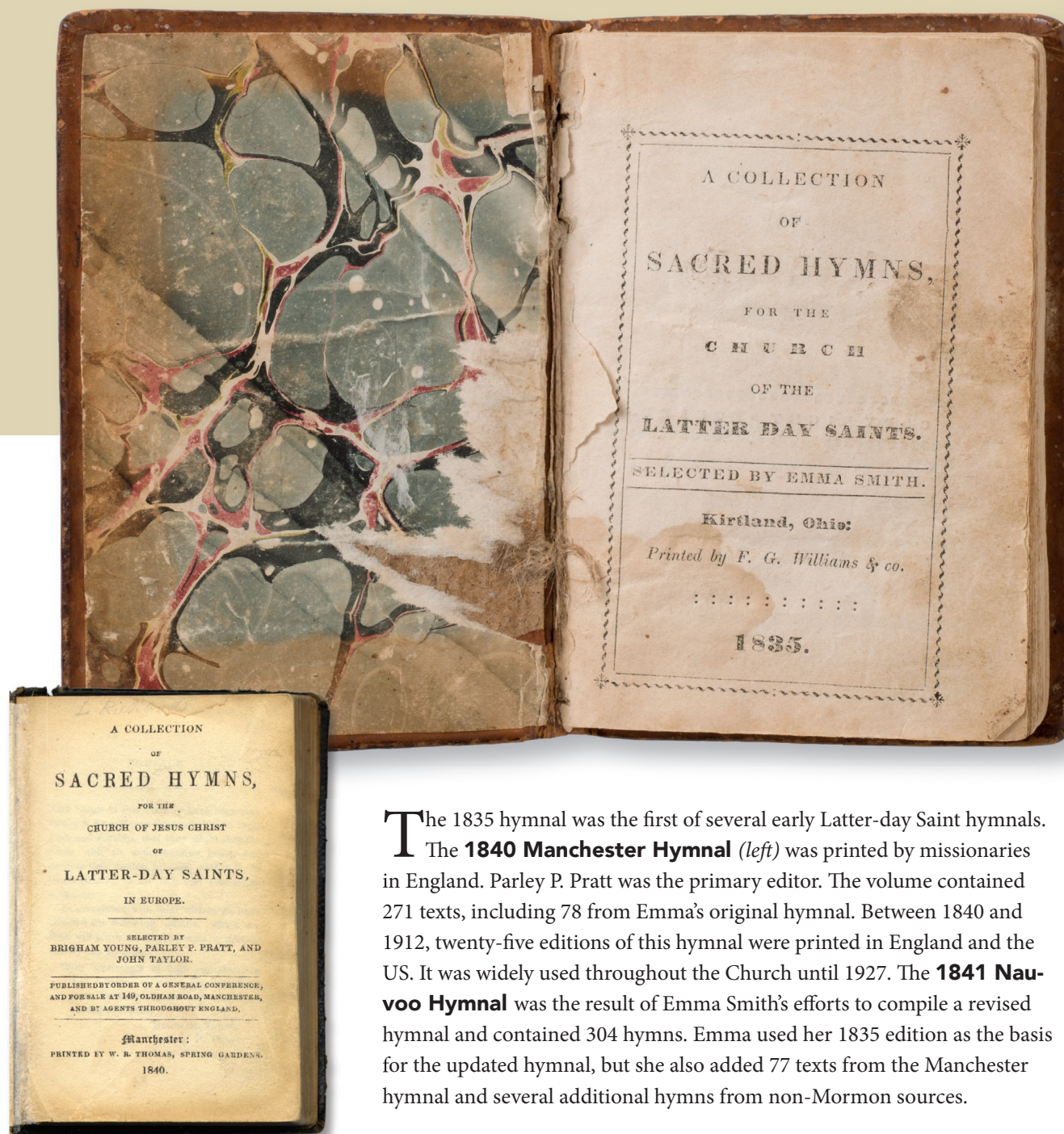
Verily thus saith the Lord unto you whom I love, and whom I love
 I also chasten that their sins may be forgiven, for with the char-
 ity of the Lord I prepare a way for their deliverance in all things out of
 temptation and I have loved you therefore ye must needs be chast-
 ened and stand rebuked before my face, for ye have sinned
 against me a very grievous sin in that ye have not considered
 the great commandment in all things that I have given unto you
 concerning the building of mine house for the preparation where-
 with I design to prepare mine Apostles to prune my vineyard
 for the last time that I may bring to pass my strange act
 that I may pour out my spirit upon all flesh. But behold
 verily I say unto you there are many who have been ordained
 among you whom I called but few of them are chosen. They
 who are not chosen have sinned a very grievous sin in that
 they are walking in darkness at noon day, and for this cause
 I gave unto you a commandment that you should call
 your solemn assembly that your fastings and your mourn-
 ing might come up into the ears of the Lord of Sabaoth
 which is by interpretation the creator of all things the first day
 the beginning and the end. And verily I say unto you I gave
 unto you a commandment that you should build an house

Matthew 24: A Translation of the New Testament Translated by the Power of God. Paper, circa 1834. Handwriting of Wilford Woodruff: Soon after the Book of Mormon was published, the Lord commanded Joseph Smith to make inspired revisions to the King James Version of the Bible, a process the Lord called "translation" (D&C 76:15). Joseph's inspired revisions of Matthew 24 clarified the prophecies of the Savior's Second Coming. Since the revised chapter was not immediately available, Wilford Woodruff made this handwritten copy for his own use in 1834.

Matthew Chapter 24

Then understood his disciples that he should come again on the earth after that he was glorified and crowned on the right hand of God. And Jesus went out and departed from the temple and his disciples came to him for to hear him. Saying master show us concerning the building of the temple. as thou hast said they shall be thrown down. and left unto you desolate. And Jesus said unto them see ye not all these things and do ye not understand them. verily I say unto you there shall not be left here upon this temple one stone upon another that shall not be thrown down. And Jesus left them and went upon the mount of olives. and as he sat upon the mount of olives his disciples came unto him privately saying. tell us when shall these things be which thou hast said concerning the destruction of the temple and the Jews. and what is the sign of thy coming and of the end of the world or the destruction of the wicked which is the end of the world. And Jesus answered and said unto them. take heed that no man deceive you for many shall come in my name saying I am Christ. and shall deceive many then shall they deliver you up to be afflicted and shall kill you and you shall be hated of all nations for my name sake. And then shall many be offended and shall betray one another. and many false prophets shall arise and deceive many and because iniquity shall abound the love of many shall wax cold but he that shall endure unto the end the same shall be saved. When ye shall see the abominations of desolation spoken of by Daniel the prophet concerning the destruction of Jerusalem then ye shall stand in the holy place (whose readeth let him understand) with them which sit in Judea flee ye to the mountain sit ye then is on the house top not come down to take any thing out of his house neither sit him who is in the field not return back to take his coat. Woe unto them that are with child and unto them that give suck in those days. then pray ye the Lord that your flight be not in winter neither on the sabbath. For those days shall be great tribulation upon the Jews and upon the inhabitants of Jerusalem such as was not before. Since the beginning of their reign till this time no more evil shall be since again upon Israel all these things are the beginning of sorrows and except those days should be shortened to the elect then should no flesh be saved but for the elect sake according to the covenant those days shall be shortened. Behold these things I have spoken unto you concerning the Jews and then immediately after the tribulation those days which shall come upon Jerusalem no man shall say unto you he is Christ or there be lieve him not for in those days there shall also arise false Christs and false prophets and shall show great signs and wonders in so much that if possible they shall deceive even the very elect who are the elect according

■ **A Collection of Sacred Hymns**, for the Church of the Latter Day Saints. Selected by Emma Hale Smith. Owned by Sally Phelps. Paper, leather, 1835: In an 1830 revelation, the Lord called Emma Smith “an elect lady” and instructed her to select sacred songs for the Church’s use (D&C 25:3, 11). Two of the songs she selected, “Now Let Us Rejoice” and “The Spirit of God,” were written by William W. Phelps and sung at the 1836 Kirtland Temple dedication. This hymnal was specially bound for William’s wife, Sally Phelps.

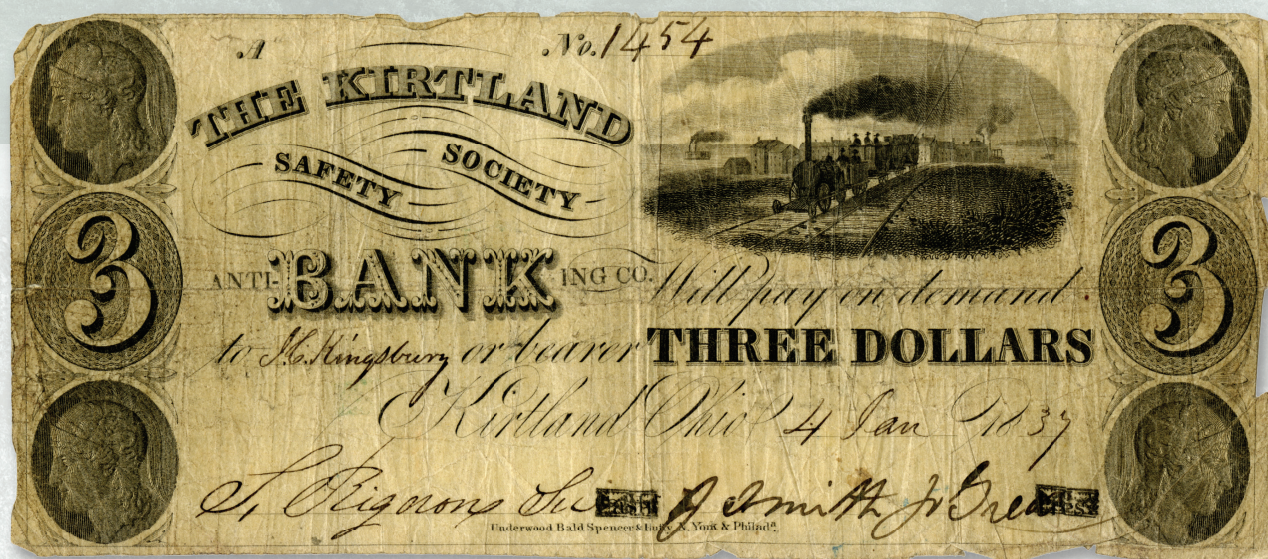


The 1835 hymnal was the first of several early Latter-day Saint hymnals. The **1840 Manchester Hymnal** (left) was printed by missionaries in England. Parley P. Pratt was the primary editor. The volume contained 271 texts, including 78 from Emma’s original hymnal. Between 1840 and 1912, twenty-five editions of this hymnal were printed in England and the US. It was widely used throughout the Church until 1927. The **1841 Nauvoo Hymnal** was the result of Emma Smith’s efforts to compile a revised hymnal and contained 304 hymns. Emma used her 1835 edition as the basis for the updated hymnal, but she also added 77 texts from the Manchester hymnal and several additional hymns from non-Mormon sources.

Leaving Kirtland

As the Church grew in Kirtland, opposition increased. In 1837, persecution became especially intense, and some Church members fell away.

Much of the unrest stemmed from the failure of the Kirtland Safety Society, a bank-like institution established by Church leaders in January 1837. Partly as a result of the crash of the national economy later that year, the Safety Society closed, causing some members—including a few prominent Church leaders—to criticize Joseph Smith. But most of the Kirtland Saints supported the Prophet and gathered to Missouri. Joseph Smith fled from Kirtland to Missouri in January 1838.



■ Kirtland Safety Society Bank Note

Paper, 1837: The Kirtland Safety Society issued this three-dollar note to J. C. Kingsbury on January 4, 1837. To reflect the fact that the society was technically not a bank, the note was hand-stamped so that it read "Anti-Banking Co." The titles of "Cashier" and "President" were crossed out, and Sidney Rigdon and Joseph Smith signed the note as "Secretary" and "Treasurer," respectively.

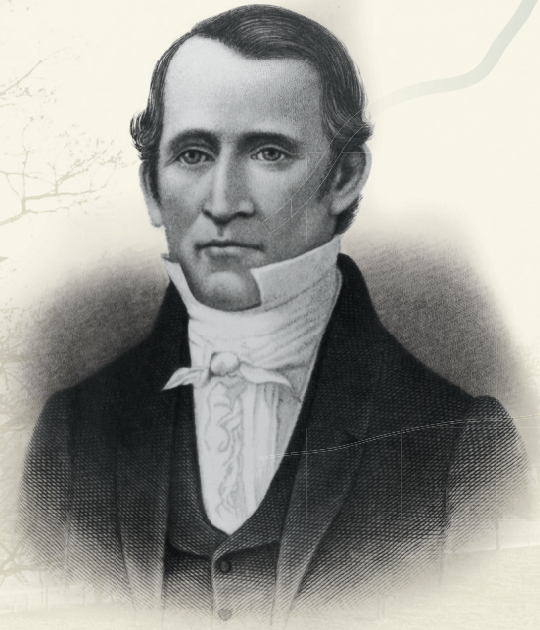
*The land of Missouri [is] the
place for the city of Zion.*

—Revelation to Joseph Smith, July 20, 1831 (Doctrine and Covenants 57:1–2)

Zion: The New Jerusalem

From the Book of Mormon and revelations given to Joseph Smith, Church members learned that Zion, the New Jerusalem, would be established before the Second Coming of Christ. In July 1831, the Lord revealed to Joseph Smith that Independence, Missouri, was the land of promise and the center place for the gathering of Israel. There the Saints were to build a temple and establish the city of Zion.

The first Church members to settle in Jackson County, Missouri, came from Colesville, New York. They were joined by missionaries from Kirtland, and soon hundreds of Saints had settled in the area.



Edward Partridge (1793–1840)
Bishop and Leader of the Church in Missouri in the 1830s

*Inasmuch as ye impart of your substance unto the poor, ye
will do it unto me.*

—Revelation to Joseph Smith, February 9, 1831
(Doctrine and Covenants 42:31)

REMEMBERING THE POOR

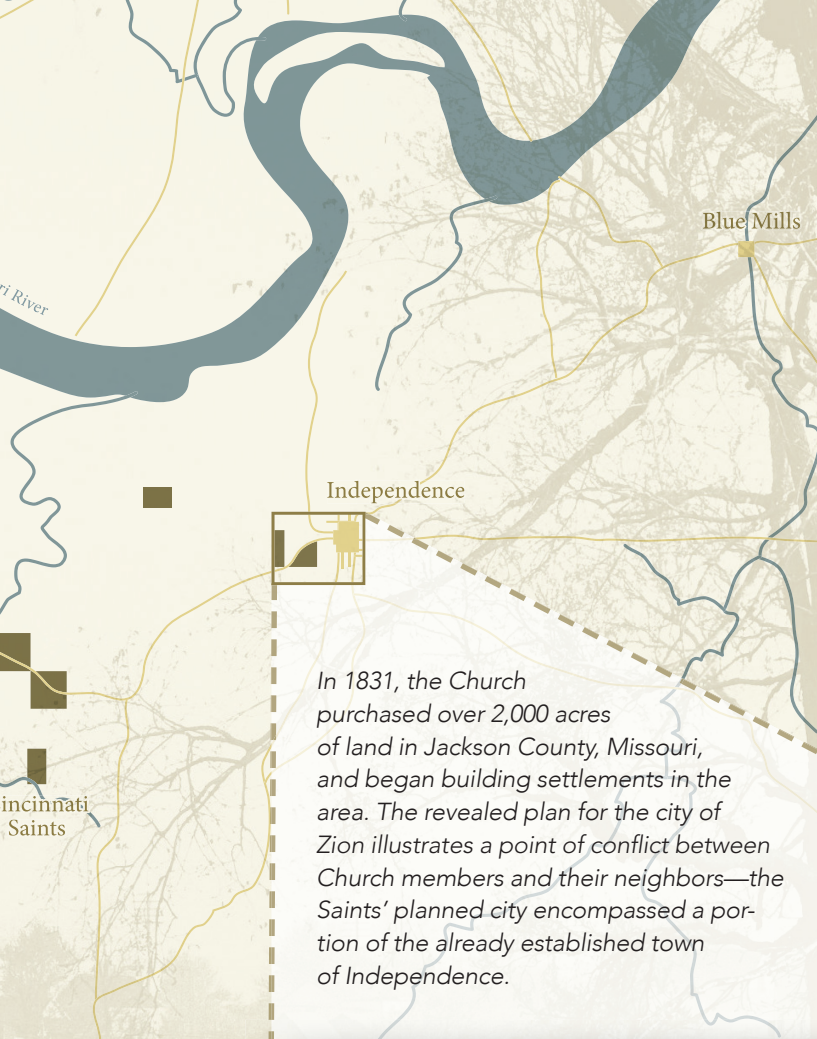
In February 1831, the Lord revealed the law of consecration as a means of supporting the poor among the Saints. Under this law, members donated their property to the Church and received back a portion or inheritance according to their needs and wants. A bishop was called to oversee the distribution of donated property and to provide support for the poor.

While the law of consecration was revealed in Kirtland, it was in Jackson County, Missouri, that the Saints strove to implement the law. Edward Partridge had been called as the Church's first bishop in Kirtland, and he was later called to be the bishop in Missouri. In Independence, Bishop Partridge bought land and assigned plots to arriving Saints, ensuring an orderly migration to the city.



■ **Lap Desk.** Owned by William W. Phelps, Wood, felt lining. Gift of Paul Phillips: The Lord called William W. Phelps to serve as a printer for the Church. Although Phelps may not have owned this lap desk until after Missouri, he would have used something similar as he published *The Evening and the Morning Star* and prepared Joseph Smith's revelations, collectively titled the Book of Commandments, for publication.

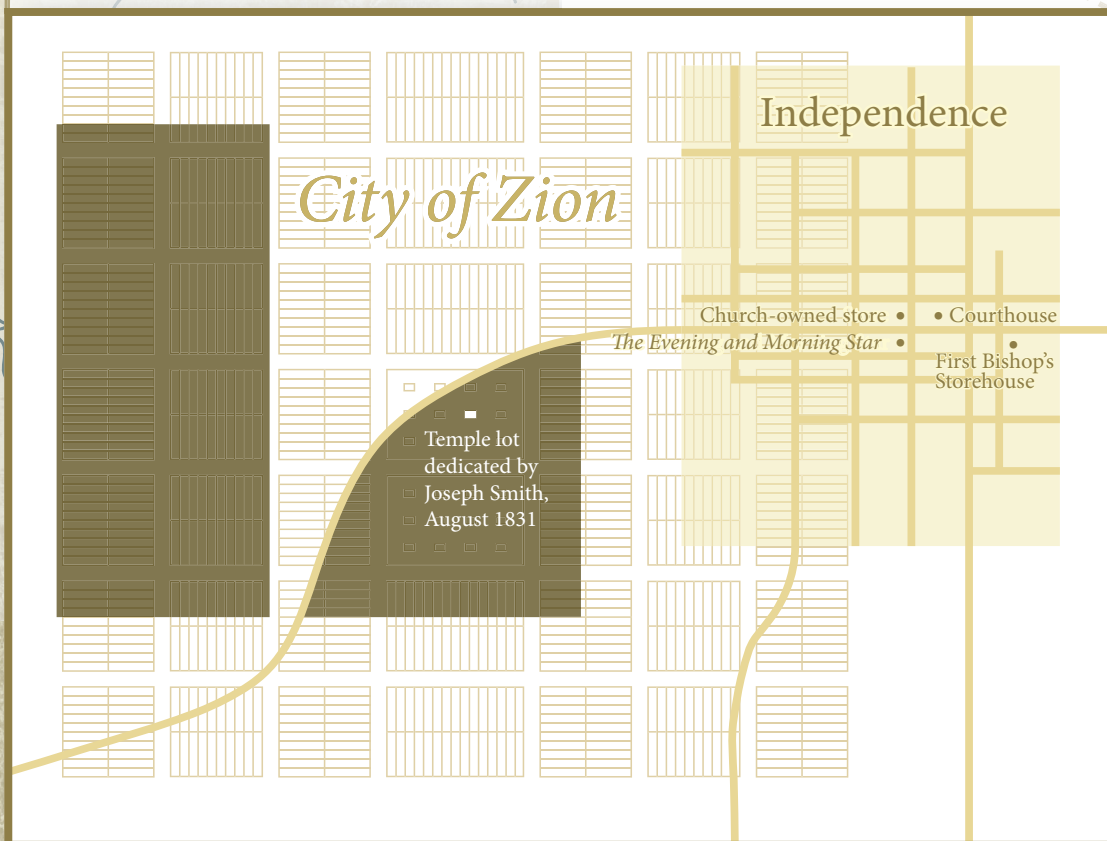




Building a Zion Community

In establishing Zion, Joseph Smith directed Church members to build close-knit, orderly communities. As Saints moved into Independence and surrounding frontier towns, they established farms and homes, built a storehouse for the care of the poor, operated a printing press, published their own newspaper called *The Evening and the Morning Star*, and provided a school for their children.

By 1833, more than 1,200 Mormons had gathered to Jackson County, Missouri. Many lived in Independence, not far from the site that Joseph Smith had designated for a temple.



An oil painting depicting a Leonid meteor shower. The sky is dark and filled with numerous bright, streaking meteors of varying lengths and colors, including white, blue, and orange. In the lower right, a small cluster of silhouetted figures stands on a dark, rocky shore, looking up at the sky. The foreground is a dark, textured expanse, possibly water or a field, reflecting some of the light from the meteors. The overall mood is awe and wonder.

*[I] probably saw
thousands [of meteors].
... During this sight
our people rejoiced.*

—Edward Partridge⁷¹

Driven from Jackson County

As the Mormon population grew in Jackson County, non-Mormons feared that the Saints' obedience to a prophet threatened democracy. They also feared that Church members from northern states would oppose slavery. Tensions grew throughout the year of 1833. A mob attacked the Church's printing office and, in November, forcibly expelled the Saints from their homes. A bloody skirmish cost the lives of two Missourians and one Latter-day Saint. Fearing more violence, the Saints fled from Jackson County.

Leonid Meteor Shower **Douglas Fryer**

Oil on canvas, 2014: On November 13, 1833, people all across the United States observed the spectacular Leonids meteor shower. As thousands of shooting stars lit up the night sky, the displaced Saints viewed the meteor shower as a sign of God's mercy and promise of deliverance.

Missouri Documents

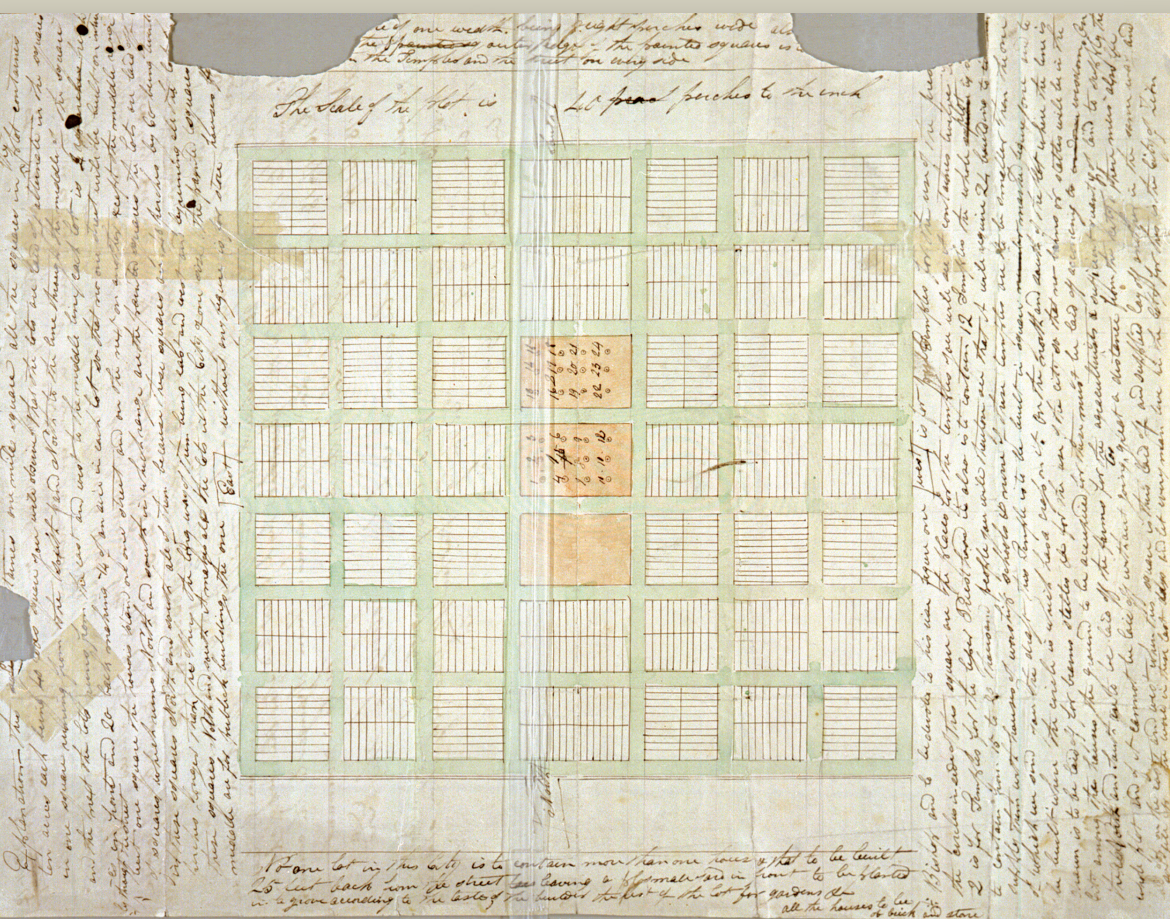
Book of Commandments and Revelations. Handwriting of John Whitmer, Joseph Smith, and others. Paper, paperboard cover: In the early 1830s, Church leaders recorded approximately 115 of Joseph Smith's revelations in the Book of Commandments and Revelations. Church leaders in Independence, Missouri, used the book when publishing revelations in *The Evening and the Morning Star* and the Book of Commandments. In 1835, Church leaders in Kirtland used the book as the basis for the Doctrine and Covenants. Joseph Smith and other Church leaders made editorial marks in the book.

So mine eyes are upon you; ³ & the heavens & the earth are
in mine hands, & the riches of eternity are mine to give.
⁴ ye endeavour to believe that ye should receive the blessing
which was offered unto you, but behold, verily I say unto
you, there were fears in your hearts; ⁵ & verily this is the
reason that ye did not receive. ⁶ & now I the Lord give
unto you a testimony of the truth of those commandments
into which I am lying before you. ⁷ Your eyes have
been upon my servant Joseph; ⁸ & his language you
have known, & his imperfections you have known,
& you have sought in your hearts knowledge, that
you might express beyond his language; ⁹ & this you also
know. ¹⁰ Now seek ye out of the Book of commandments,
even the least that is among them, & appoint him that
is the most wise among you, or if there be any among
you, that shall make one like unto it, then ye are
justified in saying, that ye do not know that ^{they are} true;
¹¹ but if you cannot make one like unto it, ye are under
condemnation if ye do not hear ^{record} that ^{they are} true; ¹² for ye
know that there is no unrighteousness in ^{them} ¹³ that which
is righteous cometh down from above, from the father of
lights; ¹⁴ & again, verily I say unto you, that it is your
privilege, & a promise I give unto you, that have been
ordained unto the ministry, that in as much as ye strip
yourselves from jealousies & fears, & humble yourselves
before me, for ye are not sufficiently humble, the veil shall



■ Book of Mormon, gift to Vienna Jaques

Translated by Joseph Smith. Paper, leather, 1830: Vienna Jaques, a wealthy Massachusetts convert, was baptized in 1831 after receiving a vision of the Book of Mormon. Joseph Smith gave her this first-edition copy in 1832 and wrote her name and the date on the front pages. Vienna consecrated her wealth to support Church projects and suffered persecution with other Church members in Jackson County, Missouri.



■ Plat of the City of Zion

Joseph Smith. Paper, June 1833: In the summer of 1833, Joseph Smith and Frederick G. Williams prepared this map of the city of Zion, which was sent to Church leaders in Missouri. The document included a written description of the configuration of the plat. The plat was revised several months later.

Source text for Doctrine and Covenants 121–123, from Liberty Jail. Joseph Smith and others to Edward Partridge and the Church, March 20, 1839. Handwriting of Alexander McRae, Caleb Baldwin, and Joseph Smith. Paper, 1839: Although Joseph Smith was suffering in prison in Liberty, Missouri, during the winter of 1838 and 1839, he continued to receive revelations. In this 29-page letter, the Prophet counseled the scattered Saints and recorded the voice of God. Revealed portions of the letter were later canonized as Doctrine and Covenants 121, 122, and 123.

8.
 managements ~~be~~ claim victories at the feet of hope
 and when the heart is sufficiently contrite ~~and~~ ^{then} the
 voice of inspiration shall along and whispers my
 son place be unto thy soul thine adversity and thy
 afflictions shall be but a small moment and then
 if thou in due it will God shall exalt thee on
 high thou shalt triumph over all thy foes thy
 friends do stand by thee and they shall hail thee again
 with warm hearts and friendly hands thou art
 not yet as Job thy friends do not contend against
 thee ~~thou~~ ^{thou} charge thee with transgression as
 they did Job and they ^{who} ~~do~~ ^{charge} thee
 with transgression their hope shall be blasted
 and their prospects shall melt away as the hoary
 frost melteth before the burning rays of the
 rising sun and also that God hath set to his
 hand and seal to change the times and seasons
 and to blind their minds that they may not
 understand his marvelous workings that he may
 prove them also and take them in their own
 craftiness also because their hearts are corrupt
 and the thing which they are willing to bring upon
 others and come to have others suffer may come
 upon them ^{selves} to the very utmost that they may be
 disappointed also and their hopes may be cut
 off and not many years hence that they and
 their posterity shall be swept from under

*Let your hearts be
comforted concerning Zion.*

—Revelation to Joseph Smith, December 16–17, 1833
(Doctrine and Covenants 101:16)

Zion Shall Not Be Moved

The immediate needs for food and shelter led the displaced Missouri Saints to travel from Jackson County to neighboring Clay County, where they were given temporary refuge. The Lord assured them that Zion would “not be moved” (D&C 101:17) and that at a future date the city would be redeemed. The Lord revealed that some Church members had partially brought their afflictions upon themselves through their transgression, contention, and strife. Yet the Lord promised to have compassion toward them.

The Saints in Ohio were distressed by news of the Missouri persecutions. Joseph Smith wrote to Saints in Missouri: “When we learn your sufferings it awakens every sympathy of our hearts. It weighs us down. We cannot refrain from tears.”⁷²

Flight of the Mormons from Jackson Co., MO

John William Orr

Print, engraving, 1870: This engraving was published in the book *Life in Utah* by J. H. Beadle years after the frightening events of 1833. It depicts Saints on the banks of the Missouri River, waiting to flee from Jackson County, Missouri, by ferrying across the river.



Many Saints who had suffered persecutions in Missouri wrote redress petitions, or lists of what had been taken from them, including the monetary value of each item. Behind panels in this exhibit are types of losses recorded in several of the Saints' redress petitions.

 220	220 acres of land: Owned by Phebee Emett 1830s Value: \$1,100 ► Today's Value: \$26,142
 3	3 Rifles: Owned by Nancy Cary 1830s Value: \$60.00 ► Today's Value: \$1,425
 600	600 bushels of corn: Owned by Harvey Omsted 1830s Value: \$150 ► Today's Value: \$3,564
 32	32 hogs: Owned by Benjamin Crandell 1830s Value: \$96 ► Today's Value: \$2,281
 2	2 horses: Owned by Aron Wilson 1830s Value: \$112 ► Today's Value: \$2,661
 450	450 pumpkins: Owned by Daniel Tyler 1830s Value: \$4 ► Today's Value: \$95

Let them importune at the feet of the president.

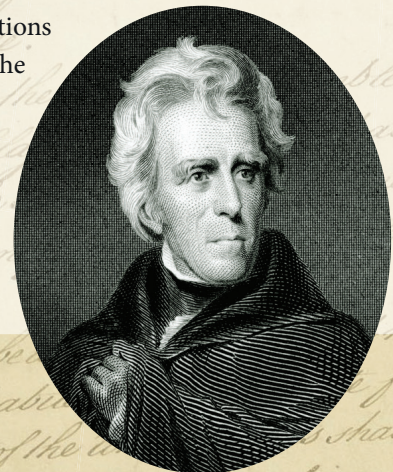
—Revelation to Joseph Smith, December 1833
(Doctrine and Covenants 101:88)

Seeking Redress

The Saints hoped that through legal action they could recover their lands in Jackson County. The Lord instructed the Saints through revelation: "The laws and constitution of the people . . . should be maintained for the rights and protection of all flesh. . . . I established the Constitution of this land, by the hands of wise men" (D&C 101:77, 80). He commanded Church members to pursue their constitutional right to redress, or compensation for their lost property.

Church members obediently sought redress by filing lawsuits in the courts, petitioning Missouri Governor Daniel Dunklin, and finally seeking help from United States President Andrew Jackson.

Although these petitions were unsuccessful, the Saints maintained their faith that the Lord would redeem Zion.



U.S. President Andrew Jackson
1767–1845

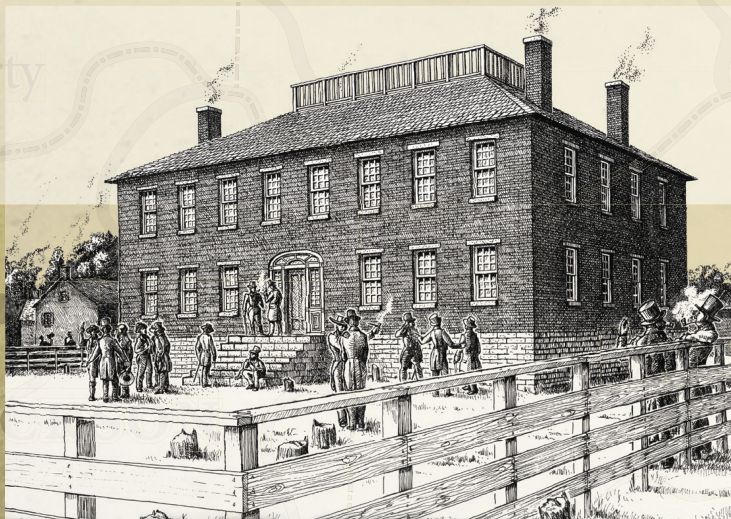
*A resting place
from persecution.*

—John Corrill⁷³

Caldwell County: A Place of Refuge

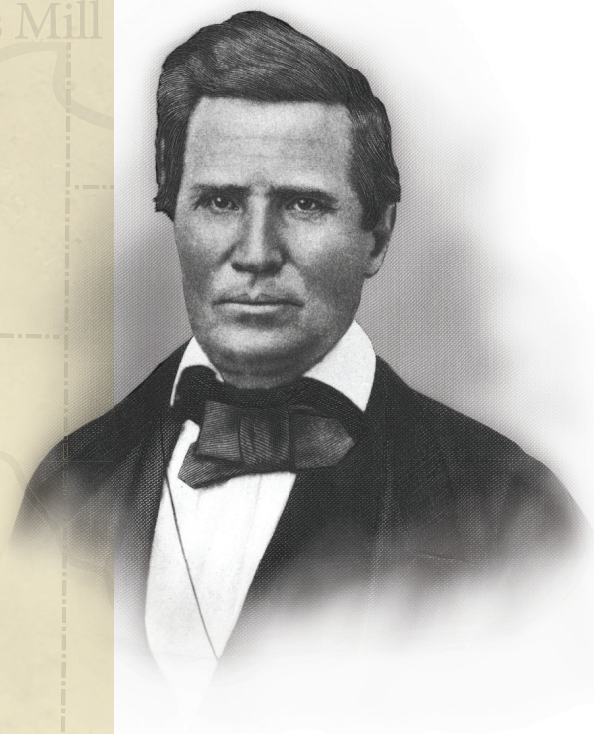
As Church members continued to gather to Clay County, Missouri, citizens of the county feared that the presence of so many Mormons would lead to conflict and offered to help the Saints relocate to an unsettled area.

In December 1836, the Missouri government created Caldwell County as a place for the Saints to settle. The principal gathering place in Caldwell County became the city of Far West.



Missouri attorney, soldier, and politician **Alexander W.**

Doniphan befriended the Saints and was hired to defend their legal rights. He continually fought for their welfare in Missouri and was instrumental in the creation of Caldwell County.



Missouri State House

This was the Missouri state capitol building in Jefferson City from 1826 until 1837, when it was destroyed by fire. The Missouri state legislature met here in December 1836 and agreed to create Caldwell County as a place for Latter-day Saints to settle. (Drawing by Bill Fannin, courtesy of Missouri State Museum, Missouri State Parks).

*The redemption
of Zion must needs
come by power.*

—Revelation to Joseph Smith, February 24, 1834
(Doctrine and Covenants 103:15)

Zion's Camp: Help from Ohio

Concerned for the suffering of the Missouri Saints, Joseph Smith prayed for direction. In response, the Lord commanded the Saints in Kirtland and the eastern branches of the Church to send donations of supplies and money and at least 100 volunteers to help their Missouri brothers and sisters.

Joseph Smith led the Camp of Israel (later called Zion's Camp) to Missouri in mid-1834. More than 200 men and a few women and children joined the dangerous and difficult expedition. When the group met hostility in Independence, Church leaders sought compromise over confrontation. Compromise failed, and the Camp of Israel disbanded without reclaiming any lost property. Yet the journey to Missouri and back to Ohio had long-lasting spiritual results.

On May 5, 1834, Joseph Smith left Kirtland, Ohio, with the majority of those who would be part of Zion's Camp. That same day, Hyrum Smith and Lyman Wight led a smaller group from Pontiac, Michigan. The two divisions joined forces in Monroe County, Missouri.



*God was with us, and His
angels went before us,
and the faith of our little
band was unwavering.*

—Joseph Smith⁷⁴

Zion's Camp: A Trial of Faith

Though Zion's Camp had not succeeded in reclaiming lost property in Missouri, the Lord revealed that for the members of Zion's Camp, the expedition had been a "trial of their faith" (D&C 105:19).

The difficulties faced by the group's members forged resolution and loyalty in many, but others quarreled and complained. It would later become apparent that future Apostles and future apostates had walked the same trail, side by side. Among the faithful Zion's Camp participants were nine of the original Quorum of the Twelve Apostles, all of the original Quorum of the Seventy, and two future prophets of the Church.

■ Thimble, owned by Brigham Young

Metal, circa 1830s: During the Zion's Camp march in 1834, Brigham Young used this thimble as he mended a tear in his tent and made other repairs.

■ Zion's Camp
CCA Christensen
circa 1878

Pioneers portrayed by actors give personal accounts of the Zion's Camp expedition.



Brigham Young

For the duration of Zion's Camp, we wore our guns on our shoulders and cooked our own meals. For much of the way, we had to drag our baggage wagons through mud holes and sections of bad road. To accomplish this, 20 or 30 men would grab hold and draw a wagon up a hill or through a hole. We typically traveled upwards of 40 miles a day.

I seldom laid down to rest until 11 or 12 at night, and the horn would blow at 3 o'clock in the morning to arouse us for breakfast and an early start.⁷⁵



Parley P. Pratt

I was chiefly engaged as a recruiting officer for the camp, so I would visit branches of the Church in advance of the march, then rejoin the camp from time to time with additional men, arms, and money.

One day, I turned my horse loose on a broad, level plain to feed on the grass. I was so exhausted that I sank down and was overpowered by a deep sleep, which might have kept me in a state of oblivion until the shades of night had gathered around me.

But then, I heard a voice more loud and shrill than I've ever heard before say, "Parley, it's time to be up and on your journey."

In a twinkling of an eye I was perfectly aroused, and I sprang to my feet so suddenly that I could not at first recollect where I was or what duties I had to perform. I told Brother Joseph Smith about my experience, and he bore testimony saying that it was an angel of the Lord who went before the camp, found me overpowered with sleep, and awoke me.⁷⁶

The narratives in these interactive displays and all others in the Museum are dramatic recreations of original source texts. While language has sometimes been changed, historical details have not. The relevant source text is indicated in the footnote to each narrative.

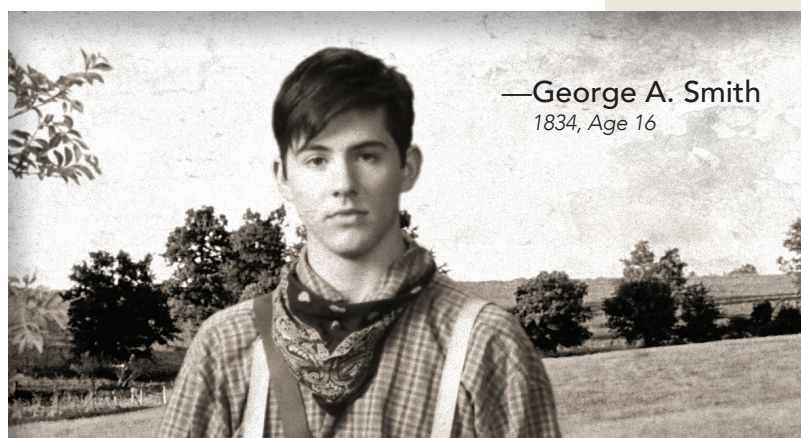


—Lyman O. Littlefield
1834, Age 14

Lyman O. Littlefield

Hyrum Smith and Lyman Wight came to our small Church branch in Pontiac, Michigan. They asked us to join a larger company from Kirtland that was marching to help the Saints who were driven from their homes in Jackson County. Three women and eighteen brethren, including me, traveled across much of Michigan, Indiana, and Illinois to join the rest of the company at Salt River. Our teams were so loaded down that we had to walk almost the entire distance, and our feet were often blistered and bleeding.

One day, the hard journey and persecutions of our people caused me to sink into sadness. I sat tired and brooding by the side of the road. The Prophet Joseph Smith was the busiest man in the camp, yet when he saw me, he turned from his other duties and walked over. He put his hand on my head and said, "Is there no place for you, my boy? If not, we must make one." This made an impression on my mind that I expect will stay with me until the end of my days.⁷⁷



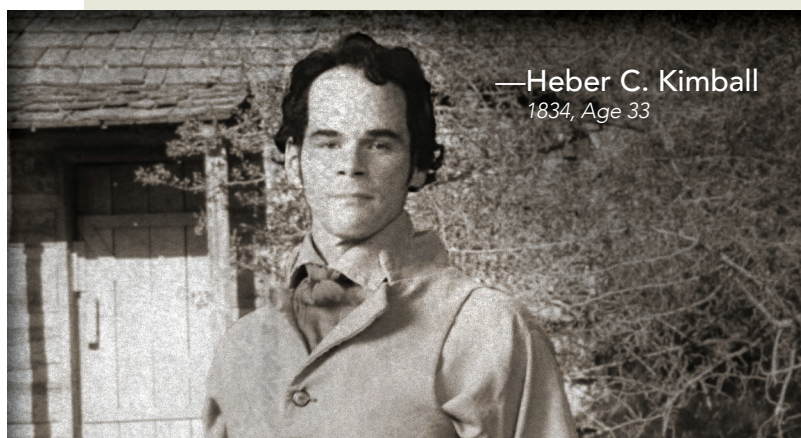
—George A. Smith
1834, Age 16

Heber C. Kimball

One day, we camped on an elevated piece of land between two branches of the Fishing River. We learned that 130 men with guns were coming from Richmond and Clay County to assist in our destruction!

Soon after, it began to rain and hail, with lumps of ice as big as a hen's egg. The thunders rolled with awful majesty, the red lightnings flashed, and the wind was so terrible that many of our tents were blown over. It seemed as though the Almighty had issued forth His mandate of vengeance!

The mob came to the river, just two miles from us, but the water had risen to a height that they could not cross over. The hail fell so heavy upon them that it beat holes in their hats and even broke a gun stock. Their horses fled, leaving the riders on the ground. Their powder was wet, and it was evident the Almighty had fought in our defense.⁷⁸



—Heber C. Kimball
1834, Age 33

George A. Smith

The Prophet Joseph took a full share of the fatigues of the journey. In addition to providing for the camp and presiding over it, he walked most of the time and had a full proportion of blistered, bloody, and sore feet from walking 25 to 40 miles a day. But during the entire trip, he never uttered a murmur or complaint, while most of the men in the camp complained to him of everything from sore toes and scanty supplies to bad corn dodger and frouzy butter. We were the camp of Zion, yet many of us were prayerless, thoughtless, careless, and foolish. Joseph had to bear with us and tutor us like children. But there were some in the camp who never murmured and who were always ready and willing to do as our leaders desired.⁷⁹

*Fear not what man can do, for God
shall be with you forever and ever.*

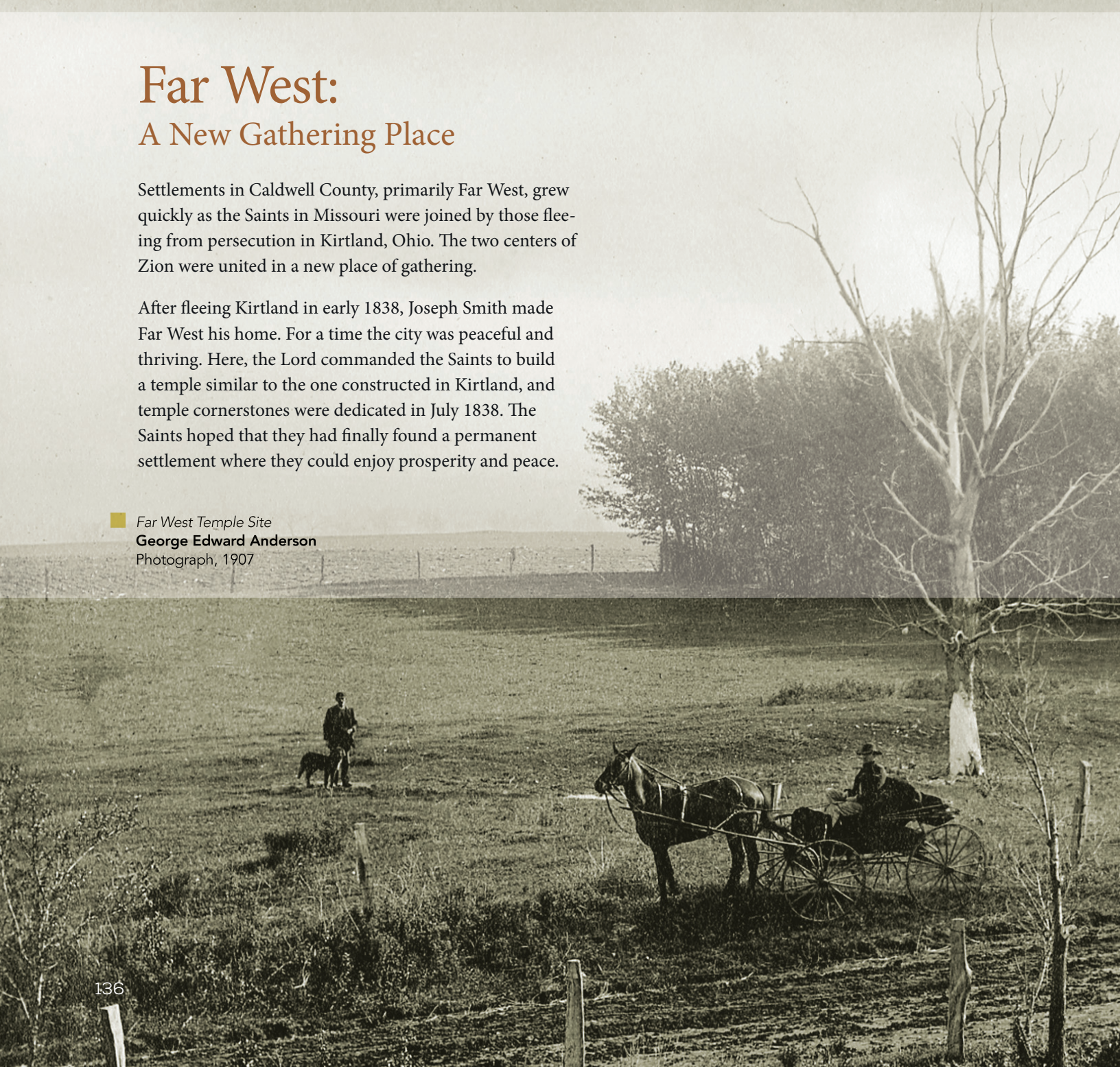
—Revelation to Joseph Smith, March 20, 1839 (Doctrine and Covenants 122:9)

Far West: A New Gathering Place

Settlements in Caldwell County, primarily Far West, grew quickly as the Saints in Missouri were joined by those fleeing from persecution in Kirtland, Ohio. The two centers of Zion were united in a new place of gathering.

After fleeing Kirtland in early 1838, Joseph Smith made Far West his home. For a time the city was peaceful and thriving. Here, the Lord commanded the Saints to build a temple similar to the one constructed in Kirtland, and temple cornerstones were dedicated in July 1838. The Saints hoped that they had finally found a permanent settlement where they could enjoy prosperity and peace.

■ Far West Temple Site
George Edward Anderson
Photograph, 1907





Joseph Smith's Far West Home. *Circa 1880s, reproduction of original photograph*

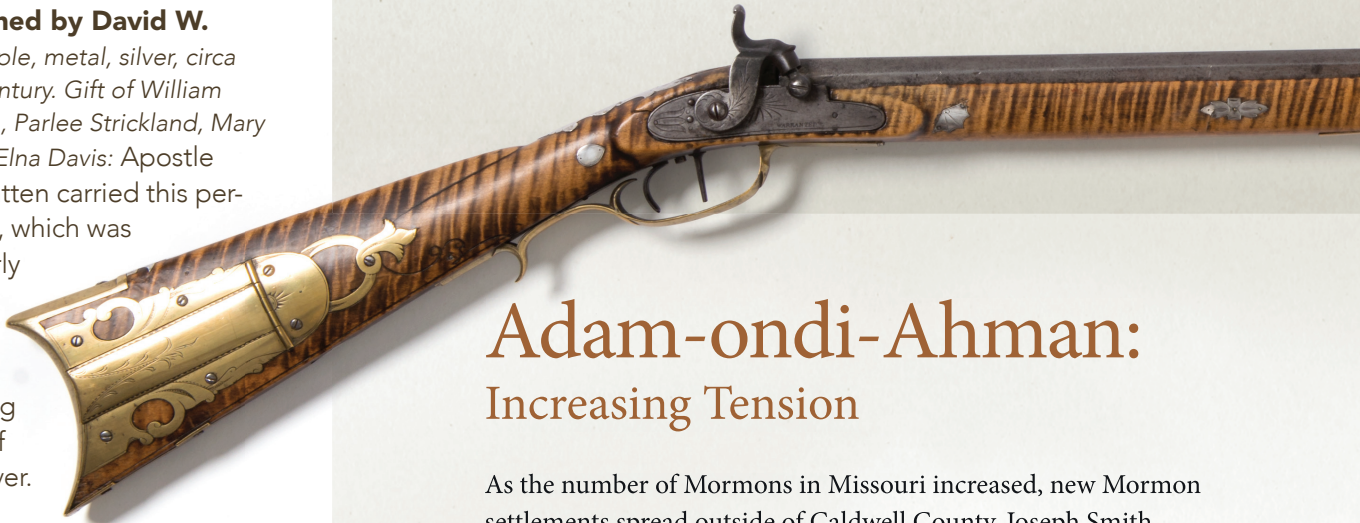
■ **Chimney Brick from Joseph Smith's Far West Home**

Glazed brick, circa 1830s: Joseph Smith's home in Far West stood for several decades after the Saints left the city. An unidentified visitor retrieved this brick fragment from the chimney of the home. The fragment was donated to the Church in 1934.



■ **Rifle owned by David W.**

Patten. Maple, metal, silver, circa early 19th century. Gift of William Samuel Garn, Parlee Strickland, Mary Mason, and Elna Davis: Apostle David W. Patten carried this percussion rifle, which was made of curly maple wood with silver inlays, during the Battle of Crooked River.



Adam-ondi-Ahman: Increasing Tension

As the number of Mormons in Missouri increased, new Mormon settlements spread outside of Caldwell County. Joseph Smith identified one of these settlements, Adam-ondi-Ahman, as the place where Adam and Eve had lived after fleeing from the Garden of Eden. He also taught that Adam would return there before Christ's Second Coming.

The Church's rapid growth increased the tensions between Mormons and their Missouri neighbors. The violence that erupted in 1838 became known as the Missouri Mormon War. This conflict included the Battle of Crooked River, the massacre of Mormon men and boys at Hawn's Mill, and the executive order from Missouri Governor Lilburn Boggs: "*The Mormons . . . must be exterminated or driven from the state.*"⁸⁰ These events led to the expulsion of more than 10,000 Saints from their homes.



**Lyman Wight Cabin,
Adam-ondi-Ahman, Missouri.**

James G. Duffin and Lewis B. Shurtliff. Photograph, 1904: Church member Lyman Wight settled near the Grand River in Daviess County, Missouri, in 1837, where he built a house and later a ferry. His second cabin, pictured here, was built on the side of what came to be known as Tower Hill, overlooking the Grand River Valley.



■ Shot Pouch and Powder Horn owned by David W. Patten

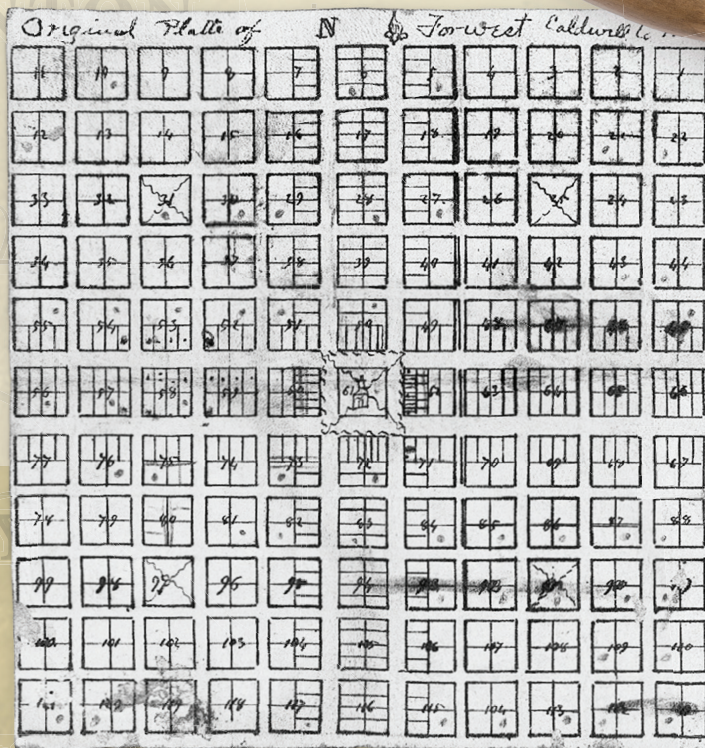
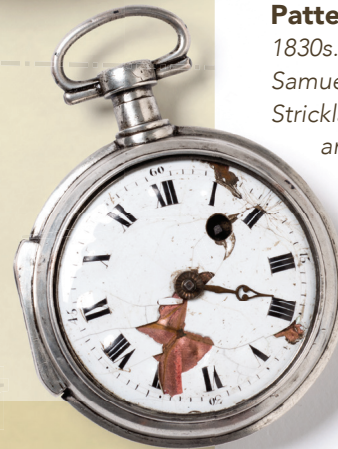
Leather, steer's horn, wood, circa 1830s. Gift of William Samuel Garn, Parlee Strickland, Mary Mason, and Elna Davis: David W. Patten, a member of the Quorum of the Twelve Apostles and militia leader at Far West, was fatally shot on October 25, 1838, as he led an attempted rescue of Mormon prisoners in the Battle of Crooked River. He had this shot pouch and powder horn with him when he died.



■ Pocket Watch owned by David W. Patten.

Metal, circa 1830s. Gift of William Samuel Garn, Parlee Strickland, Mary Mason, and Elna Davis:

David W. Patten was wearing this watch when he died.



Plat for Far West, Missouri. A house of the Lord was planned as the literal and symbolic center of life in Far West, just as shown in the 1833 City of Zion plat.



This section includes an interactive display that explains the chain of events in 1838 known as

The Missouri Mormon War

Media producer: Andrew Schmidt

- **MARCH 14** Far West becomes the official Church headquarters
- **JUNE 17** Sidney Rigdon's "Salt Sermon" results in Church dissenters leaving Far West
- **JULY 4** Sidney Rigdon's Independence Day oration angers local residents
- **AUGUST 6** Election Day fight at Gallatin
- **AUG-SEPT** Missouri State militia brings order to Daviess County
- **OCTOBER 1-10** Siege and expulsion of Saints from De Witt
- **OCTOBER 18** Mormons strike against vigilante home bases in Daviess County
- **OCTOBER 25** Battle of Crooked River
- **OCTOBER 27** Governor Lilburn W. Boggs issues Extermination Order
- **OCTOBER 30** Hawn's Mill Massacre
- **NOVEMBER 1** Fall of Far West
- **DECEMBER 1** Joseph Smith and five others are imprisoned in Liberty Jail

Head Quarters of the Militia
City of Jefferson

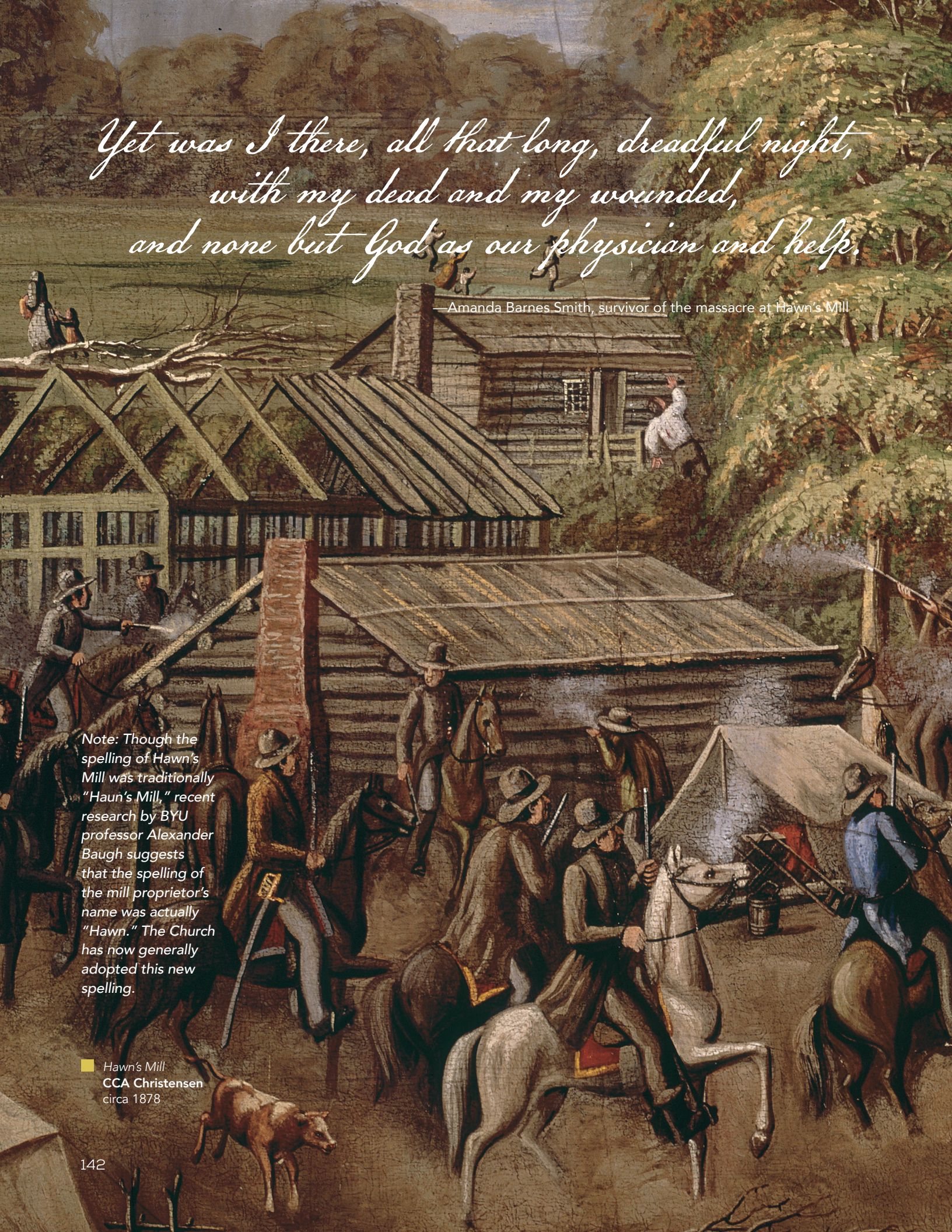
Oct 27 1838

Sir

Since the order of this morning to you directing you to raise 400 mounted men to be raised within your division I have received by Amos Rags Ear of Ray & Wiley to William I one of my Aids information of the most appalling Character which entirely changes the face of things and places the Mormons in the attitude of an open and avowed defiance of the laws and of having made war upon the people of this State Your orders are therefore to hasten your operations with all possible speed The Mormons must be treated as enemies and must be exterminated or driven from the State if necessary for the public peace Their outrages are beyond all description If you can increase your force you are authorized to do so to any extent you may consider necessary I have just issued orders to Major Genl Willock of Marion Co to raise 500 men and to march them to the Northern part of Daviess and then unite with Genl Doniphan of Clay who has been ordered with 500 men to proceed to the same point for the purpose of intercepting the retreat of the Mormons to the North. They have been directed to communicate with you by express, you can also communicate with them if you find it necessary Instead therefore of proceeding as at first directed to unite the Citizens of Davis in their homes you will proceed immediately to Richmond and then operate against the Mormons Brig Genl Parks of Ray has been ordered to have four hundred of his Brigade

**Facsimile
of Executive
Order 44,
Governor Lilburn**

Boggs. Courtesy of Missouri State Archives: Missouri Executive Order 44, informally called the Extermination Order, commanded Missouri state militiamen to treat Mormons as enemies and exterminate them or drive them from the state. Missouri Governor Lilburn Boggs issued the order on October 27, 1838. On June 25, 1976, Missouri Governor Christopher S. Bond formally rescinded Executive Order 44, expressing "deep regret for the injustice and undue suffering which was caused by [the] 1838 order."⁸¹



*Yet was I there, all that long, dreadful night,
with my dead and my wounded,
and none but God as our physician and help.*

—Amanda Barnes Smith, survivor of the massacre at Hawn's Mill.

Note: Though the spelling of Hawn's Mill was traditionally "Haun's Mill," recent research by BYU professor Alexander Baugh suggests that the spelling of the mill proprietor's name was actually "Hawn." The Church has now generally adopted this new spelling.

Hawn's Mill
CCA Christensen
circa 1878

■ **Face Wheel,
Hawn's Mill.**

Iron, 1835. Gift of the Community of Christ: On October 30, 1838, an anti-Mormon militia attacked the Saints at Jacob Hawn's isolated mill, near Shoal Creek in Caldwell County.

The militiamen killed 17 Mormon men and boys and wounded 14 others. In 1980, Missourian Bill Howell discovered the mill's face wheel—a gear that transferred power from the water-wheel to the rest of the mill's machinery—protruding from the creek bank.



AMANDA BARNES SMITH,

survivor of the Hawn's Mill massacre, was an exemplary woman of faith. Her husband, Warren, and young son, Sardius, were killed at the attack on Hawn's Mill on October 27, 1838. Two other sons, William and Alma, survived the attack, but Alma was severely wounded, having his entire hip shot out. While others fled the settlement, Amanda and her surviving family members had to stay behind to care for Alma. Amanda prayed to the Lord for direction in tending to Alma's wounds, and the Lord instructed her to make a poultice (a medicinal mixture of plant material) to be placed in Alma's empty hip socket.

The Smith family remained in Missouri for five weeks while Alma's hip healed (he went on to live a full



life without even a limp!), and during that time they were incessantly harassed by members of the mob. The mob ordered them not to pray, but Amanda fled to the safety of a cornfield where she poured out her heart to God. She said that she heard a voice repeat the words to a verse of the hymn "How Firm a Foundation":

The soul that on Jesus hath leaned for repose
I will not, I cannot, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!⁸²

Finally able to leave Missouri, she and her family gathered with other displaced Saints in Illinois. After settling in Nauvoo, Amanda married a man who, coincidentally, had the same name as her first husband: Warren Smith.



Lith'd by H. R. Robinson 143, Second St. N.Y.

Price 25 CENTS

Published by D. Brennan, Printer, 105 N. York

THE EXTERMINATION OF THE LATTER DAY SAINTS FROM THE STATE OF MISSOURI IN THE FALL OF 1838.
by the Cruel Orders of Governor L.W. Boggs.

1. Gen. Clarke, Gentlemen you shall have the honor
of shooting the Mormon leaders on Monday morning
at 10 o'clock.
2. Mr. Cary, had his brains knocked out by the ball
end of a musket in a general massacre!
3. Rev. S. Piquard, It is my opinion they should
all be shot!
4. Gen. Lucas, Your verdict, gentlemen is that

the mormons shall be shot to morrow morning I
fully concur with you in your sentence!
5. The L.W. says, It is my opinion also that they should
be shot in order to be disposed of!
6. Gen. Nicholson, I am against shooting men that have
committed no crime!
7. Gen. Graham, I am decidedly opposed to the
extermination of this court-martial!

8. Gen. Doniphan, As God you have been sentenced
to be shot by the Court-martial this morning but I'll be
doubt of it, I'll have your "the honor of it" converted to
be sold blooded, murder and I bid you farewell!
9. Gen. Wilson, Your due is cast, your doom is fixed,
you are to be hanged to day at 10 o'clock
on the public square in Far West at 10 o'clock!
10. Lyman Wright, Shoot and be dam'd!

11. Mr. McLellan, I think Col. we ought not to hang
the mormons I am sorry for it, I hate to be called a
"murderer".
12. Col. "Goodfellow, I would rather be called a Mormon
leader than be shot like a squirrel!
13. Best Work!
14. City of Far West.

■ Chisel and Nail

Iron, circa 1830s: During the attack at Hawn's Mill on October 30, 1838, several Mormon men and boys sought refuge in the blacksmith shop. The building's widely spaced logs made it easy for the attackers to fire inside, and the shop became a deathtrap. This chisel and nail were later retrieved as memorial pieces from the shop.



The Extermination of the Latter Day Saints from the State of Missouri in the Fall of 1838

H. R. Robinson

Lithograph, 1845. Gift of Jim Ostvig: In early November 1838, four thousand Missouri militiamen laid siege to Far West and informed the Saints that Governor Lilburn Boggs had ordered their extermination. Lithographer H. R. Robinson depicted an illegal court-martial that condemned Church leaders to death. Only the intervention of non-Mormon commander Alexander W. Doniphan saved Joseph Smith's life.

The area between the Kirtland Temple façade and the Mormon War section includes a video kiosk featuring the personal accounts of several people who lived in

Ohio



Elijah Abel —Age 28, early African American elder, Seventy, and missionary

Since I arrived in Kirtland, the Lord has blessed me continually. Just last spring, I was ordained an elder in the Melchizedek Priesthood. Then I had the blessing of receiving washings and anointings in the new temple—with a promise that I would be protected from the power of the Destroyer. Church Patriarch Joseph Smith Sr., the Prophet's own father, gave me a marvelous blessing and told me I would do much good and receive all the power I needed to accomplish my mission.

Soon, I will test that promise when I leave Ohio to preach the Gospel along the Canadian border in the St. Lawrence River country. I'm an uneducated man who can barely read a sermon, but the Lord has called me to proclaim this message to anyone who will listen. . . . And with the Spirit of God on my side, I aim to do it the best I can.⁸³

Heber C. Kimball —Age 34, Early Apostle

The whole Church has united in building the house of the Lord. Everyone is lending a helping hand. Those who have no teams work in the stone quarry to prepare the stones, and those who have teams draw the stones to the house. By laboring one day out of the week, we bring enough stones to supply the masons for an entire week. And we will continue in this manner until the walls of the temple are reared.⁸⁴



Vilate Kimball —Age 28, Married to Heber C. Kimball



In Kirtland, nearly all of the women are engaged in making clothing for those who are laboring at the temple. The Lord only knows the scenes of poverty, distress, and tribulation that we pass through to accomplish this thing. I have toiled all summer spinning a hundred pounds of wool, weaving and dressing the cloth, and making garments for the workers. I've had the privilege of keeping half of the wool for myself as compensation for my labor. But I do not reserve even so much as would make me a pair of stockings. Instead, I give it all for those who are working to build the house of the Lord.⁸⁵

James Henry Rollins —Age 14

I first met Joseph Smith in my uncle's house. While Joseph was inside conversing with my aunt and uncle, I saw a wagon turn over as it was coming down the slippery hill, and I heard a woman and two or three children screaming. I ran inside to tell Joseph and Uncle about it. I thought then that if anyone was seriously hurt, Joseph could heal them. It turns out it was Joseph's own family, and none of them were hurt.

As Joseph and Uncle were walking back to the house, Joseph asked my uncle if I was his son. When my uncle explained that I was his wife's nephew, Joseph said, "The Lord has shown him great things." This was true. I had previously seen Joseph and Hyrum in a vision.⁸⁶



George A. Smith —Age 18, Early Apostle

I've worked on the Kirtland Temple quarrying, hauling rock, and performing other labors. In fact, two years



ago Harvey Stanley and I hauled the first two loads of rock from the quarry to the temple grounds. My father has purchased a small farm some two and a half miles away from the temple, and we have cleared 10 acres, planted corn, and finished a log house. Father hired Elder Brigham Young to lay the floor just after he moved here. Brother Brigham also hollowed out a trough from a white wood log to hold soap for our family.⁸⁷

Elizabeth Ann Whitney —Age 31, Married to Newell K. Whitney; served in the first Relief Society presidency under Emma Smith



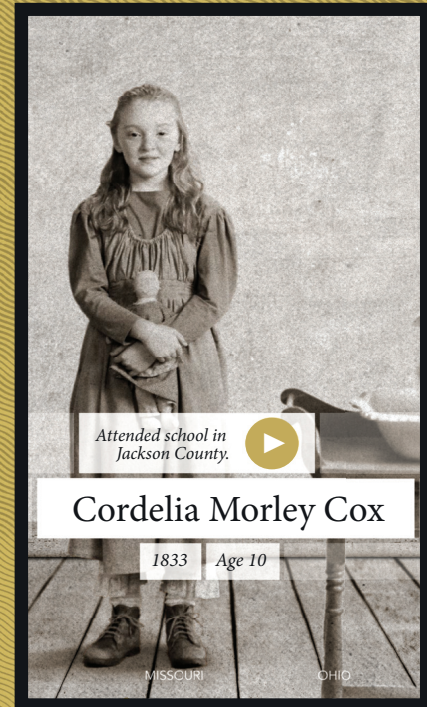
My husband, Mr. Newel K. Whitney, owns a general store here in Kirtland, and earlier this cold February day, a man and his wife drove up in a sleigh. We had never met them, but the man bounded inside, shook my husband's hand, and called him by his name. When my husband exclaimed, "I cannot call you by name as you have me," the man responded, "I am Joseph, the prophet. You have prayed me here. Now, what do you want of me?" I remarked to my husband, "This is fulfillment of the vision we saw of a cloud of glory resting on our house." We are now hosting Joseph and his wife Emma in our home. We are more than glad to welcome them and share with them all the comforts and blessings we enjoy.⁸⁸

Church members never fully established Zion in either Ohio or Missouri. Trials tested their faith, and some fell away from the Church. Others remained true and found inspiration from new revelations.

The faithful Saints were committed to their ideals of gathering Israel, establishing Zion, and building temples.

Saints who
lived in

Missouri



Cordelia Morley Cox —Age 10

Two years ago, my father moved our family to Jackson County to help establish Zion. It was winter when we arrived, but that didn't stop Father from cutting the ice from a stream and baptizing my two brothers and me. We attend school as much as we can, but recently, people have started threatening to drive us out of the county. They told Father that they will burn our house down right over our heads if we don't leave. One night, some of the mob came to our house and threw a large rock through the front window. I was sleeping with my little sister in a trundle-bed right under that window, and our faces and bed were filled with the shattering glass. We woke up and were frightened almost to death. We know there is no protection or safety for us, so we have to leave Jackson County now, in November, right at the beginning of another hard winter.⁸⁹

Ohio and Missouri Saints media producers:
LeGrand Hunsaker, Chad Carr, Andrew Schmidt

Heber C. Kimball —Age 37, *Early Apostle*

As we leave Missouri, our leaders are in prison, and our members are fleeing for their lives. Still, I can truly say that I have never seen the Church in a better state. Those who stay are firm and steadfast, full of love and good works. They have lost all that they have and are now ready to go out and preach the gospel to a dying world.⁹⁰



James Henry Rollins —Age 22



After the brethren surrendered in Far West, Joseph, Hyrum, and many others were put in jail. My sister Mary and her husband, Adam Lightner, decided to seek refuge at his brother's house in Lexington for a time. As I was loading their bedding into the wagon, we learned that a posse was also hunting for me, so Mary begged me and my new wife Eveline to go with them. They secreted me in the bottom of the wagon with my face lying downward.

They threw bedding on top of me, and I stayed in this position until we had passed safely through the armies. Eveline sat beside me and uncovered me, so that I could get some air until the mob had passed us. According to my sister, we had passed through troops of 500 men, and none of them molested or disturbed us.⁹¹

Mary Elizabeth Rollins Lightner —Age 20

In October, a bloodthirsty mob camped near Far West and placed a cannon in the middle of the road, fully intending to blow the place up. But then the mob, under the command of General Clark, sent in a flag of truce and demanded to speak with John Cleminson, his wife, my husband Adam Lightner, and me. As we approached, General Clark shook hands with John and my husband



because they were old acquaintances. He said that Governor Boggs had given him an order for our safe removal before they destroyed the place.

I asked the general if he would let all the Mormon women and children go out. He told me that the governor's orders were that no one but our two families should go and that all the others should be destroyed. I told him if that were the case, I refused to go, for where they died, I would also die. I said I was full-blooded Mormon, and I was not ashamed to own it. He told me I was infatuated and that my prophet would be killed with the rest. I told him that if he killed the prophet today, God would raise up another tomorrow.

At that moment, Brother Heber C. Kimball, whom I had never met, jumped up and said, "Sister Lightner, God Almighty bless you. I thank God for one soul that is ready to die for her religion. Not a hair of your head shall be harmed, for I will wade to my knees in blood in your behalf." The general pleaded with my husband, but it was of no avail. We would stay with the Saints.⁹²

Eliza R. Snow —Age 34

Tonight, we stopped at a log building for the night. All of the chinkings between the logs have been burned for firewood, so the north wind has free ingress through openings that are wide enough for cats to crawl through. This tiny "shelterless" shelter holds about 75 or 80 souls. Places have been allotted for a few aged and feeble to lie down, while the rest of us will either sit or stand all night.



The cold is so intense that our food was frozen hard, bread and all, and although there is a blazing fire on one side of the room, we could not get it to thaw our suppers. Instead, the boys milked the cows, and while the pans of milk were still warm, we thinly sliced the frozen bread into it, and thus we managed for supper. But in spite of all of this, it is a very merry night. Not a complaint is heard. All are cheerful, and judging from appearances, strangers would have taken us to be pleasure excursionists rather than a band of gubernatorial exiles.⁹³

*Remember thy suffering
saints, O our God.*

—Joseph Smith (Doctrine and Covenants 121:6)



Liberty Jail

In early November 1838, Joseph Smith and several other Church leaders were arrested on unfounded charges of treason, riot, murder, arson, and stealing. The prisoners were incarcerated in Richmond, Missouri, as they awaited trial.



■ Liberty Jail stone

Stone, circa 1839. Gift of Orson F. Whitney: This stone is from the floor of Liberty Jail.

On December 1, 1838, Joseph Smith, Hyrum Smith, Sidney Rigdon, Caleb Baldwin, Alexander McRae and Lyman Wight were moved to a jail at the Clay County seat—ironically named Liberty.

All but Sidney Rigdon would remain there for 127 days during the winter of 1838 and 1839, enduring cold and vile conditions. Yet the Prophet received remarkable revelations from the Lord there and continued to teach the Saints through letters. During this time of incarceration, Brigham Young led the wintertime exodus of the Saints from Missouri to Illinois.



Liberty Jail

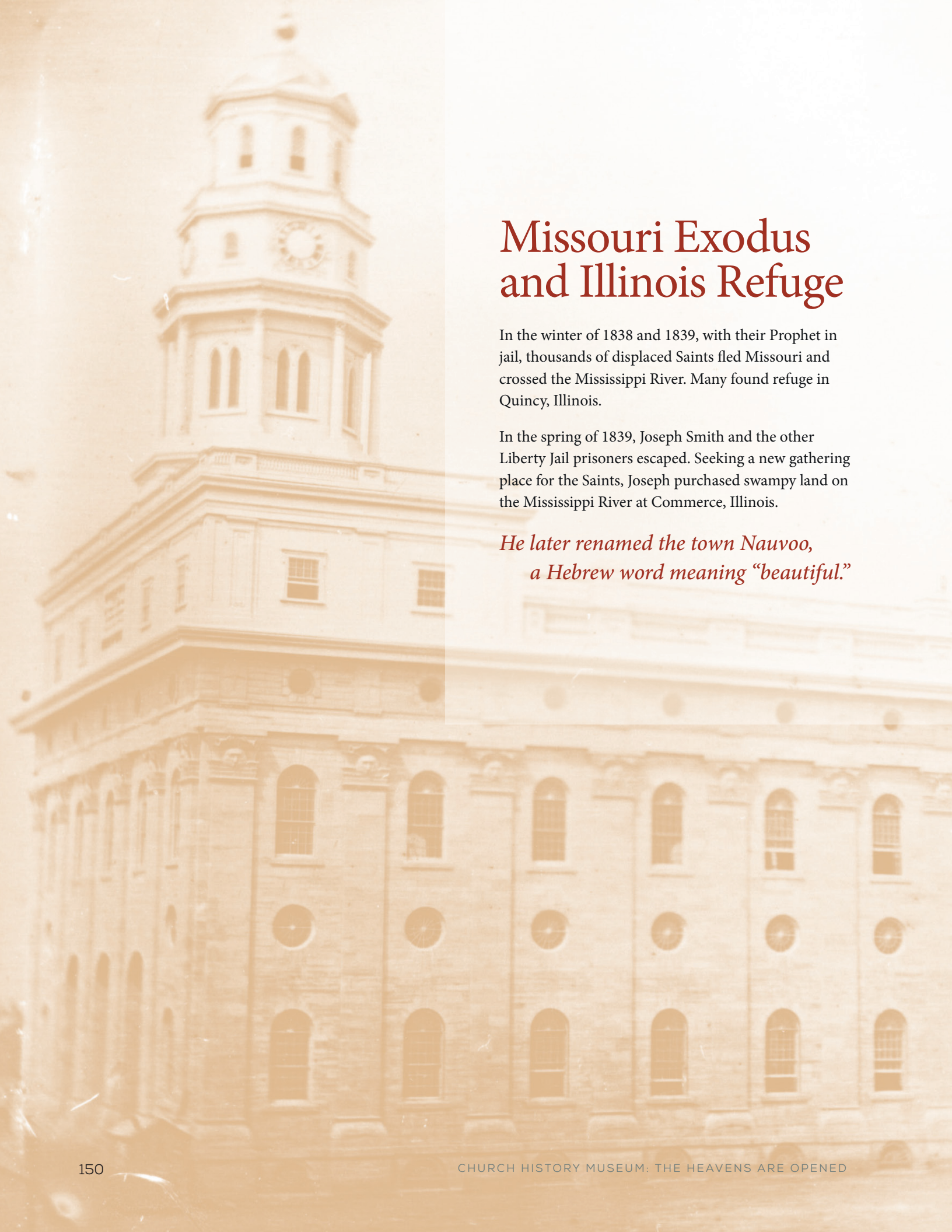
The Liberty Jail section of the exhibit is housed in a built environment meant to look like the actual jail. Contrary to popular belief, the height of the jail cell was 6'1", so the prisoners would have been able to stand up straight in the room, though it still would have been very cramped. The ceiling of our recreated jail space is slightly shorter than 6'1." A cooling system makes the area feel cold. The top floor of the jail is furnished to reflect the family life of the jailor, Samuel Hadley, who lived above the prison cell with his wife and six children.

Inside the jail area, visitors can listen to an audio program detailing events that took place as Joseph Smith and five other men were imprisoned in Liberty Jail. The audio program includes Joseph's plea for help and the Lord's comforting response.

■ Liberty Jail bars

Iron, circa 1839. Gift of Orson F. Whitney: These iron bars came from a window in the jail in Liberty, Missouri. Of the six men incarcerated in Liberty Jail, Sidney Rigdon was allowed to leave on February 5, while the others, including the Prophet Joseph Smith, remained until April 6, 1839.





Missouri Exodus and Illinois Refuge

In the winter of 1838 and 1839, with their Prophet in jail, thousands of displaced Saints fled Missouri and crossed the Mississippi River. Many found refuge in Quincy, Illinois.

In the spring of 1839, Joseph Smith and the other Liberty Jail prisoners escaped. Seeking a new gathering place for the Saints, Joseph purchased swampy land on the Mississippi River at Commerce, Illinois.

*He later renamed the town Nauvoo,
a Hebrew word meaning “beautiful.”*

*Nauvoo grew, with magic
rapidity, from a few rude homes
to a magnificent city.*

—Harvey H. Cluff⁹⁴



Gathering to Nauvoo

With memories of persecutions fresh in their minds, thousands of Saints faithfully gathered to Nauvoo, Illinois. There they built a new community based on Zion ideals. Joseph Smith's plans for Nauvoo encouraged spiritual, economic, and cultural development.

Nauvoo grew quickly from a mosquito-infested swamp to a bustling city of thousands.

Experience taught the Saints that they could not rely on the government to protect them from violent persecution. Consequently, they established ways to defend themselves in their new city. Outsiders and some converts feared Church leaders' economic and political power.

Despite poverty and worries about persecution, the Saints were determined to build another house of the Lord.

*Build a house to my name, for the
Most High to dwell therein.*

—Revelation to Joseph Smith, January 19, 1841 (Doctrine and Covenants 124:27)

Doctrine and Covenants 124: Nauvoo's Spiritual Constitution

In early 1841, the Lord revealed to Joseph Smith that Nauvoo was a “cornerstone of Zion” (D&C 124:2). This revelation guided the spiritual development of the city.

The Lord commanded the Saints to build a new temple where saving ordinances would be revealed (D&C 124:26–31). He also commanded them to build the Nauvoo House, a hotel where “the weary traveler may find health and safety while he shall contemplate the word of the Lord” (D&C 124:23).

■ **Mantle Clock owned by Phebe Woodruff** Brass, glass, 1841: As a missionary in Great Britain, Wilford Woodruff sent his wife, Phebe, this key-wind mantle clock when he learned of the death of his young daughter Sarah. The clock was crafted by the Church's first London convert, watchmaker Henry Connor.

Revelation to Joseph Smith, January 19, 1841 (Doctrine and Covenants 124)

Handwriting of George Walker:
Many Saints desired copies of this revelation before it was published in the 1844

Doctrine and Covenants as Section 124.

Pictured right is an early copy written for Brigham Young.



Revelation given to Joseph Smith

January 19th 1841.

1 Verily thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offerings and acknowledgments which you have made, for unto this I had have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them, I say unto you, that you are now called, immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a corner stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world, to the four corners thereof - To the honorable president elect, and the high minded governors of the nation in which you live, and to all the nations of the earth, scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost which shall be in you at the time of the writing of the same, for it shall be given you by the Holy Ghost to know my will concerning those kings and authorities, even what shall befall them in a time to come. For, behold! I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

2 Call ye, therefore, upon them with loud proclamation and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof which soon felleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is quashing of teeth, if they reject my servants and my testimony which I have revealed unto them. And, again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in vain hour when ye think not of, and where shall be the safety of my people? and refuge for those who shall be left of them?

1.

The Nauvoo Charter: Nauvoo's Secular Constitution

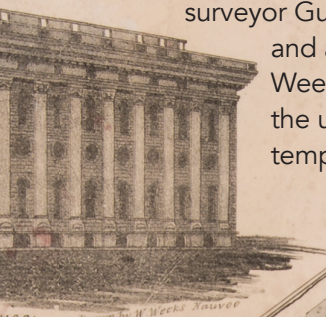
Memories of the Missouri persecutions led the Saints to seek a powerful city government for Nauvoo. Recent convert John C. Bennett helped the Prophet draft a charter for Nauvoo which the Illinois Legislature approved on December 16, 1840. The charter "extended to [the Saints] all the blessings of civil, political, and religious liberty," and allowed the city council to create a university and a militia.⁹⁵

An Act to Incorporate the City of Nauvoo

Paper, 1840: In 1840, the Nauvoo Charter made Nauvoo the sixth Illinois community to be granted corporate city status. The other towns were Chicago, Alton, Galena, Springfield, and Quincy. One of the Illinois legislators who voted in favor of the Nauvoo Charter was Abraham Lincoln.

An Act to incorporate the City of Nauvoo.
 Sec. 1. Be it enacted by the people of the State of Illinois represented in the General Assembly, That all that district of country embraced within the following boundaries; to wit: beginning at the north east corner of section thirty one in township seven, north of range eight west of the fourth principal meridian, in the county of Hancock, and running thence west to the north west corner of said section, thence north to the Mississippi River, thence west to the middle of the main channel of the said river, thence down the middle of said channel to a point due west of the south east corner of fractional section No. twelve, in township six north of range nine west of the fourth principal meridian, thence east to the south east corner of said section twelve, thence north on the range line between township six north and ranges eight and nine west, to the south west corner of section six in township six, north of range eight west, thence east to the south east corner of said section, thence north to the place of beginning, including the town plats of Commerce and Nauvoo, shall hereafter be called, and known, by the name of the

Map of the City of Nauvoo. John Childs, printer, New York. Paper, 1842: The Saints created this lithograph of Nauvoo as a promotional flyer and guide to the city's streets. The lithograph includes surveyor Gustavus Hill's city plat and architect William Weeks's sketch of the uncompleted temple.



Map OF THE CITY OF NAUVOO,

*Drawn Principally from the Plats of the
Original Surveys.*

BY

CUSTAVUS HILL'S Esq.

Entered according to Act of Congress in the Clerk's Office of the District Court of Illinois.

Ed. of Childs 90 Nauvoo Cor of Eden St NY

Using the "References" section of the map, you can find Joseph Smith's home, the temple lot, and the Red Brick Store.

Profile of Joseph Smith by Sutcliffe Maudsley.



REFERENCES.

- Tinted Church Property; 1 White Purchase, 2 Hetchkiss Purchase
- Yellow 3 Galland Purchase, Wells Survey
- Blue Kimball's First Survey
- Green De. Second Survey
- Pink Hyrum Smith's Survey
- Red Fulmer's Survey
- Sienna Herringshaw & Thompson's Survey
- Purple Hibbard's Survey
- Orange Warrington's Survey

Nº 1 The Temple, 2 Nauvoo House, 3 Pres. J. Smith's Residence,
4 Printing Office, 5 Brick Store.

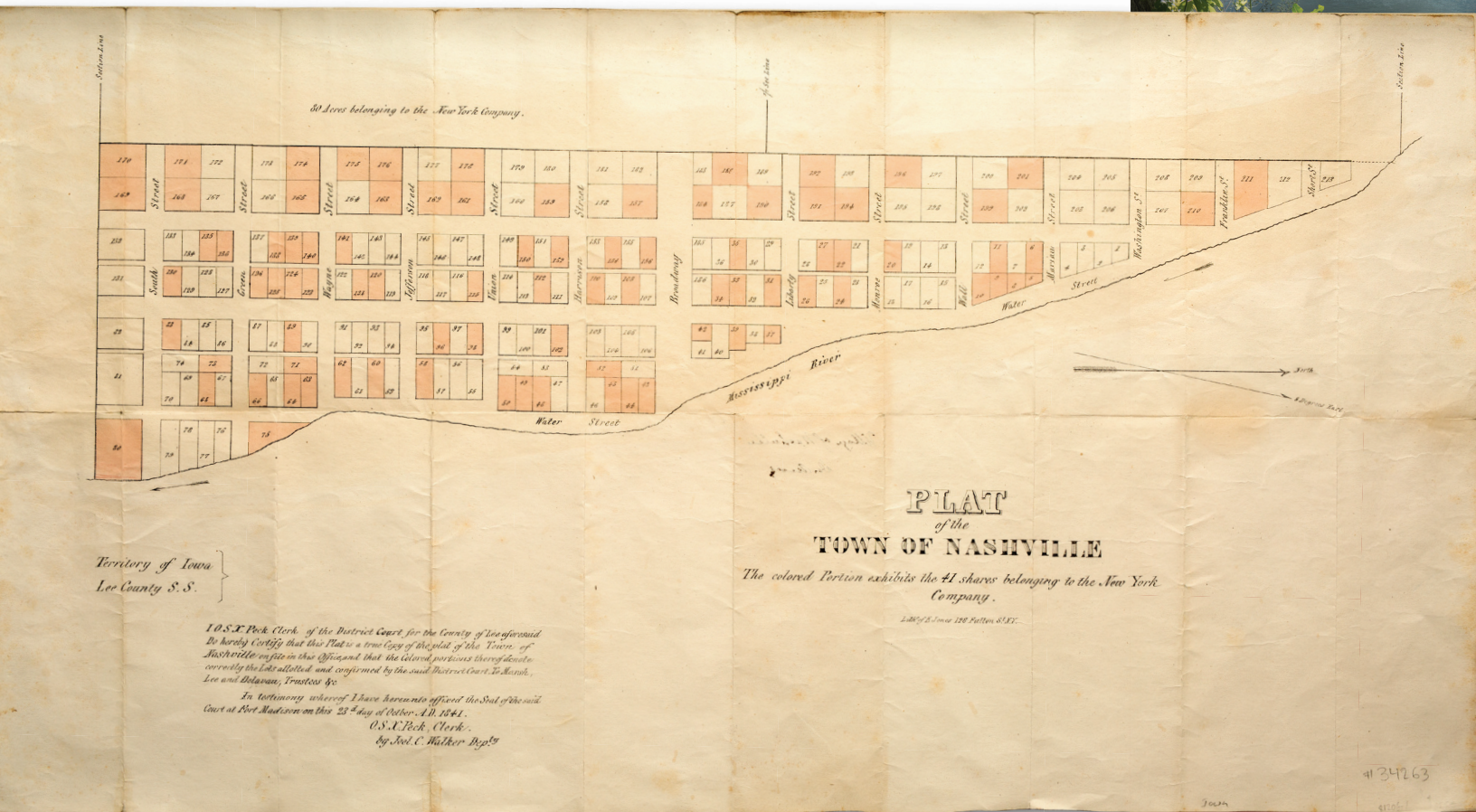
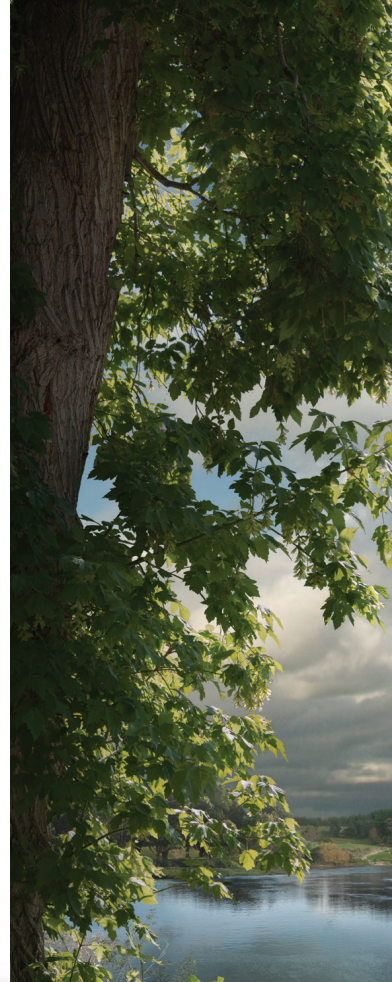
Spokes on a Wheel: Greater Nauvoo

While Nauvoo was the largest Latter-day Saint settlement in Illinois in the 1840s, Joseph Smith directed Church members to gather in smaller communities in both Illinois and Iowa.

He compared the settlement pattern to a wheel, with Nauvoo serving as the hub and the outlying settlements acting as spokes.

Plat of Nashville, Iowa Territory. Paper, 1841:

A March 1841 revelation to Joseph Smith, now recorded as Doctrine and Covenants, Section 125, commanded that some Saints gather to Nashville and Zarahemla, two settlements in Iowa territory across the Mississippi River from Nauvoo. Zarahemla was named for a city in the Book of Mormon.





*Our hearts
leaped with joy
to see you
coming here.*

—Joseph Smith, April 13, 1843,
speaking to British
Saints arriving in Nauvoo⁹⁶

As the Saints settled Nauvoo, they were mindful of the Lord's revealed instructions to take the gospel overseas. Two years previously, in 1837, Elders Heber C. Kimball and Orson Hyde had opened the British Mission. In 1839 and 1840, members of the Quorum of the Twelve Apostles returned to England to organize a migration of converts eager to help build Zion. Nearly 5,000 British Saints arrived in Nauvoo between 1840 and 1846. Most of them sailed to New Orleans, then traveled up the Mississippi River by steamboat. Their first impression of Nauvoo came as they disembarked at the river landing.



Nauvoo Swamp

The Saints built Nauvoo from a swamp. English converts traveled to the city on the Mississippi River. Malaria sickened many Saints as they drained and cleared the land. On July 22, 1839, the people witnessed “a day of God’s power”⁹⁷ as Joseph went among them giving priesthood blessings to the sick, leading to many miraculous healings.

■ Handkerchief, Indian Plangi Bandana

Red silk, 34" x 36," circa 1830s. Gift of Winifred Blanch Woodruff: On July 22, 1839, Joseph Smith gave healing blessings to Church members who were sick with malaria in Nauvoo and across the Mississippi River in Montrose, Iowa. A nonmember asked that a blessing be given to his dying children. Joseph sent Wilford Woodruff to the family with this red handkerchief, promising that the children would be healed if the handkerchief were used to wipe their faces. They were healed.

■ Sampler

Right: Linen, 1826: Mary Walker made this cross-stitch sampler when she was 11 years old. She joined the Church in 1843 and emigrated to Nauvoo.



■ Halfpenny, owned by John Borrowman

1773, gift of Dorrell Chappell Vickers: When Scottish immigrant John Borrowman joined the Church in Ontario, Canada, in 1840, his disapproving father left only this single halfpenny as his inheritance—a testament to the sacrifices that many Saints made for their new religion.



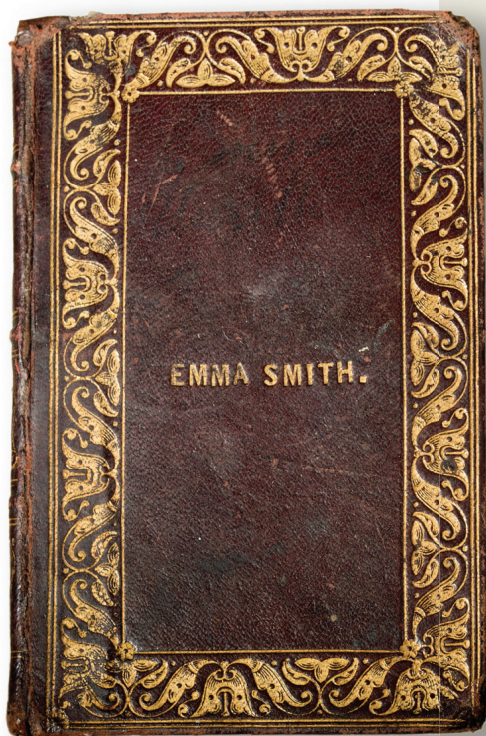
■ Pitcher

Creamware, 1795: This souvenir pitcher commemorated the marriage of Caroline, Princess of Brunswick, to George, Prince of Wales, in 1795. A British convert brought it to Nauvoo in the 1840s.



■ Vial

Porcelain, 1840. Gift of Wilford Douglas Beatie: Wilford Woodruff received this vial as a gift during his first mission to Great Britain from 1839 to 1841.



■ **A Collection of Sacred Hymns, for the Church of Jesus Christ of Latter-day Saints, in Europe. Owned by Emma Smith**

Fourth Edition, Liverpool, England. Paper, sheepskin, 1844: In the 1840s, the Quorum of the Twelve Apostles published a hymnal for the use of Latter-day Saints in Europe. They also published the Book of Mormon and the Doctrine and Covenants for these Saints.



INTERACTIVE
Media

**Joseph Smith's
Red Brick Store**

Joseph Smith's Red Brick Store was Nauvoo's civic center, general store, tithing office, and Church headquarters. The large hall on the second floor was used by many groups, including the city council, members of the local Masonic Lodge, the University of the City of Nauvoo, and priesthood quorums. The store was the setting for several important events such as Joseph's introduction of the temple endowment, his acceptance of the nomination for the presidency of the United States, and the organization of the Female Relief Society of Nauvoo.

A billboard provides historical context for the Nauvoo Female Relief Society and introduces key women. The door dissolves into a composite dramatization of a Relief Society meeting drawn from historical records. Artifacts are displayed in the adjoining store window.

Red Brick Store media producers: LeGrand Hunsaker, Christina Torriente-Robey, Nick Olvera



■ Red Brick Store Sign

Wood, 1841. Gift of Derrick Hodson: When Joseph Smith opened his store on January 5, 1842, a variety of goods were offered for sale, and the Prophet sometimes worked behind the counter, waiting upon the Saints.

The sign from the Red Brick Store, though difficult to read unless the light hits it just right, is a valuable source of information about what was sold at the store. Items listed include sugar, molasses, allspice, saleratus, flour, meal, soap, candles, tea, and coffee. Some may wonder why coffee and tea were sold at the store, but Nauvoo was a busy port city, and many of the store patrons wouldn't have been members of the Church. (Also, the Word of Wisdom was not yet practiced as we know it today.) One of the least familiar items on the sign is saleratus, a chalk-like powder used as a leavening agent to produce carbon dioxide gas in dough (a precursor to baking soda). It was composed of potassium bicarbonate.



■ Pocket Watch owned by Eliza R. Snow

Metal, circa 1840s: Joseph Smith gave this watch to Eliza R. Snow, secretary of the Female Relief Society of Nauvoo, admonishing her to begin and end the meetings on time. In 1887, Eliza gave the watch to Joseph F. Smith, the Prophet's nephew.



■ **Dress owned by the Babcock family**

Linen, circa 1847. Gift of Mike Mitchell: Though this dress was never in Nauvoo, it is typical of the style of clothing that would have been worn by members of the Female Relief Society of Nauvoo.

■ **Gloves and Bonnet. Gloves owned by Melissa Ann Bigler Lambson**

Cotton, silk, circa 1840s. Gloves gift of Bill Dixon. Bonnet courtesy of Grant I. Morris: This bonnet and pair of gloves are typical of the clothing accessories worn by women in Nauvoo. The gloves belonged to Melissa Ann Bigler Lambson, sister of Bathsheba Wilson Bigler Smith.





■ Chandelier

Tin and wood, 1842.
Gift of Derrick Hodson:
 Pictured above, this handcrafted chandelier lit the assembly room on the upper floor of the store.

■ Joseph Smith's Office Sign

Metal and wood, circa 1842.
Gift of Roy William Simmons:
 This sign hung over the door to Joseph Smith's office on the store's second floor. The office served as Church headquarters and as the place where Joseph conducted civic business as Nauvoo mayor.



■ Sketch by Bathsheba Wilson Bigler Smith

Paper, circa 1840s. Gift of Margaret Affleck Clark: Bathsheba Wilson Bigler Smith was present at the founding of the Female Relief Society of Nauvoo on March 17, 1842, and she later became the fourth general president of the Relief Society in Utah. She studied drawing and painting in Nauvoo and kept her drawings in this sketchbook. The accompanying sketch by Bathsheba depicts her husband, George A. Smith.



4

A
Book of Records.
 Containing
 the proceedings
of the Female Relief Society of Nauvoo.

The following appropriate frontispiece,
 was found lying on an open Bible, in the room
 appropriated for the society; at its first meeting.
Written on a scrap.

"O, Lord! help our widows, and fatherless
 children! So mote it be. Amen. With
 the sword, and the word of truth, defend
 thou them. So mote it be. Amen."

LS
LS
LS

This Book
 was politely presented to the Society by
 Elder W. Richards;
 on the 17th of March, A.D. 1842.

■ **Nauvoo Female
 Relief Society
 Minute Book.**

Paper, leather, circa
 1842–1844. Handwriting of Eliza R. Snow
 and other scribes: In
 this book, Eliza R.
 Snow and others
 kept minutes of
 the meetings of
 the Female Relief
 Society of Nauvoo,
 including a record
 of six sermons the
 Prophet Joseph
 Smith delivered to
 the women in 1842.

Relief Society



1842 Relief Society seal.

The Relief Society, one of the oldest and largest women's organizations in the world, had its beginnings in the home of Sarah Granger Kimball. Sarah wanted to help with the Nauvoo Temple construction, so she and her seamstress came up with a plan to sew shirts for the men working on the temple. Their efforts were soon joined by other women, and they presented the idea of forming a ladies society to Joseph Smith. Joseph said it was a good idea but that the Lord had more in mind for the women.

On March 17, 1842, twenty women met on the second story of Joseph Smith's Red Brick Store, where he organized the women under the

priesthood and after the pattern of the priesthood. Emma Smith was chosen as the president of the society, with Sarah Cleveland and Elizabeth Whitney as counselors. When deciding on a name for the society, there was some discussion about the word "relief," as it was often associated with "some great calamity." In response to these concerns, Emma Smith declared, "We are going to do something extraordinary—when a boat is stuck on the rapids with a multitude on board we shall consider that a loud call for relief—we expect extraordinary occasions and pressing calls."⁹⁸ A motion was made, and the society officially became the Female Relief Society of Nauvoo.

In just two years, the society grew from 20 women to over 1,300. With trouble escalating in Nauvoo, the Relief Society disbanded after their March 16, 1844, meeting. Relief Societies were not again formally organized until 1857 when Brigham Young instructed that ward Relief Societies should be organized throughout the Utah Territory.

The practice of visiting teaching dates back to 1843, when women organized themselves into Relief Society Visiting Committees. The committees would visit families in Nauvoo, assessing their needs and reporting back to the larger group of sisters. From its beginning, the purpose of the Relief Society has always been to serve others.



Red Brick Store



Elijah Abel —Age 33, early African American elder, Seventy, and missionary.

Governor Thomas Carlin has caused some excitement recently in these parts. When the Prophet Joseph and Emma were down in Quincy, the governor invited them to join him for dinner at his house. Joseph and Emma gladly accepted. But later, when they left Quincy to travel back home to Nauvoo, the Governor sent the Sheriff after them with orders to arrest Joseph and send him straight back to Quincy! When we got the news, Brother Hosea Stout had a group of us fetch our guns, and we headed down river to Quincy in a small boat as fast as we could. A strong headwind slowed our progress, but we managed to arrive around dusk—only to discover that Joseph was already headed back to Nauvoo in the custody of two law officers. Word has it that Judge Stephen Douglass will hear Brother Joseph's case next week in Monmouth up in Warren County.

So our rescue mission to Quincy didn't exactly go like we planned, but I don't mind. I'm just a humble carpenter and undertaker, but I'd go anywhere for Brother Joseph if I thought he needed help.⁹⁹



Cordelia Morley Cox —Age 16

We recently moved to Morley Settlement in Illinois, just south of Nauvoo. Our house is small, but there is plenty of room for love, friends, and merriment. Father is a cooper by trade, and his shop is right next to the house. We always have plenty of beaus who are more than willing to make themselves useful in the shop. They come and haul out the barrels and rubbish, and then start up with the fiddle and the fun.

We dance. Oh, how we dance! Then for a change, we play chase the squirrel, thread the needle, sail the boat, and whirl the plate. We try to make fun out of everything we do. These good times give us a gleam of sunshine we can remember for whatever lies ahead.¹⁰⁰



Heber C. Kimball —Age 43, Early Apostle

Today, I stood before the Saints, and I said to them, "Roll out your rusty dollars and your rusty coppers, and let us rush on this house as fast as possible. When you get it done, you will have joy and gladness and greater shouting than we had when the capstone was laid. We will make this city ring with hosannas to the Most High God." I do not go out of doors and look at this house but the prayer of my heart is, "Oh, Lord, save this people and help them build Thy house."¹⁰¹



Vilate Kimball —Age 34 Married to Heber C. Kimball

At our last conference, President Smith opened a new and glorious subject. It has caused quite a revival in the Church. Paul speaks of being baptized for the dead in Corinthians, but Joseph has received a more full explanation of it by revelation. He said it is the privilege of this Church to be baptized for their kinsfolk that died before this gospel came forth. By doing so, we act as agents for them, so that they can come forth in the first resurrection.

Ever since this order was preached here, the waters have been continually troubled. During conference, there were sometimes eight or ten elders in the water at a time baptizing! The last time Joseph spoke about this subject, he advised everyone to liberate their friends as quickly as possible. Some have already been baptized a number of times over. I want to be baptized for my mother, and I think I shall go forward this week.

Oh, is this not a glorious doctrine? Surely the Gentiles will mock, but we will rejoice in it!¹⁰²



Jane Manning —Age 21

A year after I was baptized, we left our home in Connecticut to join the Saints in Nauvoo. My mother, brothers, sisters, and I travelled by canal to Buffalo, New York, but we could not find any further passage. So we set out on foot to travel the final 800 miles to Nauvoo.

We walked until our shoes were worn out. . . . And until our feet were sore and cracked and bled on the ground. When we could walk no further, we stopped and prayed to the Lord to heal our bleeding feet. He answered our prayers, and we continued our journey.

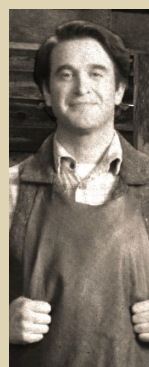
When we finally reached Nauvoo, we received only trial and rebuff until we were directed to the Prophet Joseph's home. There we found Sister Emma standing in the door saying, "Come in, come in!" Brother Joseph placed chairs around the room and invited us to sit. Then, he sat down by me and said, "You have been the head of this little band, haven't you?" I answered, "Yes, sir," and he said, "God bless you! You are among friends now."¹⁰³



Parley P. Pratt —Age 35, *Early Apostle*

When the Saints first arrived in Nauvoo, it was an empty wilderness. Many families lived out under the open air or under the shade of trees, tents, wagons. Others occupied old buildings they had purchased or rented. When my family arrived, we had no shelter whatsoever, so I joined with Brother Heber C. Kimball, and we purchased some land and built some log houses with our own hands.

Shortly after we settled, I left for a mission in England, and when I returned, I rejoiced to see that such a large city had been created during my absence. And when my family arrived the following April, we were all kindly welcomed by President Smith and by scores of other people who came down to the wharf to meet us.¹⁰⁴



James Henry Rollins —Age 28

One day, I went to a stone shop and attempted to obtain work and learn the stone-cutting trade. I commenced work the next day and learned to cut one of the diamond arch stones. This was my first work in a stone shop, but I soon learned to cut these arch stones without any help. Then two of the temple workers came to me and told me to cut and dress one of the capital stones. Well, I told them I didn't think I could do it, but they persuaded me to try and told me they would help me out. I was reluctant, but I accomplished the task, and the stone that I cut will be the final capital stone on the northeast corner of the temple wall.¹⁰⁵



Joseph Knight, Sr. —Age 70

I've lived to the age of 70 years, but Joseph still remembers me and counts me among his friends from the earliest days of New York, before he translated the Book of Mormon or organized the Church. Recently, Joseph saw me hobbling here along the streets of Nauvoo. He came up to me, put his arm around me, and wrapped my gnarled fingers around the top of his cane. "Brother Knight," said he, "you need this cane more than I do." He said I could have it as long as I need it but to pass it along to some descendant of mine named Joseph with instructions for him to do the same. I gladly received the cane from Joseph. And some day I will pass it along to my son, named Joseph Jr., with instructions for him to do as the Prophet directed.¹⁰⁶

■ Cane owned by Joseph Knight

Whalebone, whale ivory, wood, metal, circa 1840s. Gift of the Joseph Adair Knight Family Trust: The cane remained in the Knight family until 2008, when it was donated to the Church History Museum.



Every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built,... be fully restored.

—Joseph Smith¹⁰⁷

Doctrine Is Revealed

In Nauvoo, the Lord continued to reveal truths that deepened Joseph Smith's understanding of the gospel and the eternities. Joseph taught that the blessings of Christ's Atonement could be more fully understood through temple ordinances and covenants. In temples, priesthood power could seal a husband and wife through the ordinance of celestial marriage, thereby binding families together for eternity.

Joseph also learned and taught the truth that all men and women, as spirit children of Heavenly Parents, have the divine potential to become like their Heavenly Father. He taught that those who die without the opportunity to be baptized can receive the ordinance of baptism by proxy.

Hoping to receive the blessings promised by the Lord, the Saints enthusiastically began temple construction.

■ Nauvoo Temple Sunstone

Replica, granite, circa 1840s:
Sunstones were prominently displayed on the temple's exterior pillars. Creating these stones required great skill on the part of the stonecutters.

■ Bricks, Nauvoo Temple

Gift of Nauvoo Restoration, Inc.:
The Nauvoo Temple baptismal font was in the basement. These bricks were found on the temple's basement floor during a Church-sponsored archaeological excavation in the 1960s.

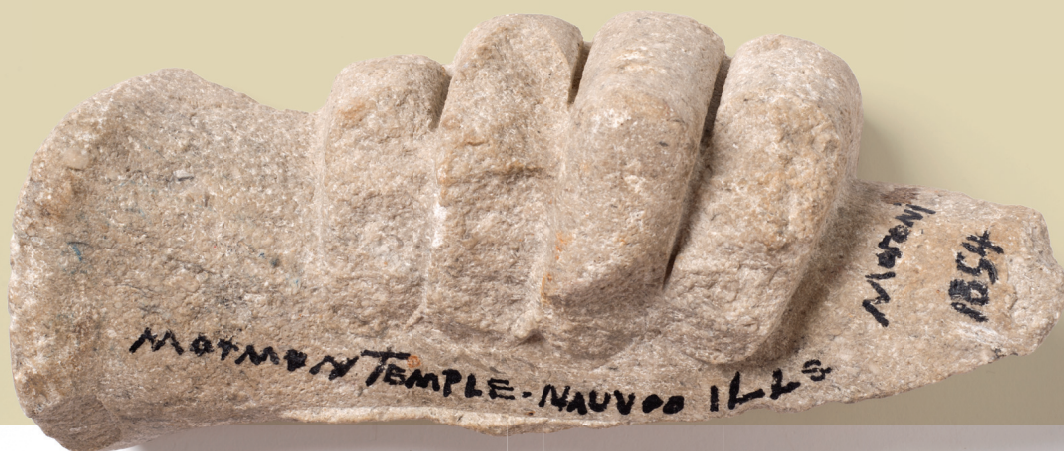




■ **Drain Spout, Nauvoo Temple Baptistal Font**

Limestone, circa 1845: Displayed in front of the temple sunstone, this limestone spout drained water from the Nauvoo Temple baptismal font.

■ *Nauvoo Temple
Architectural Drawings
William Weeks
circa 1841*



■ Trumpet Stone, Fragment, Nauvoo Temple

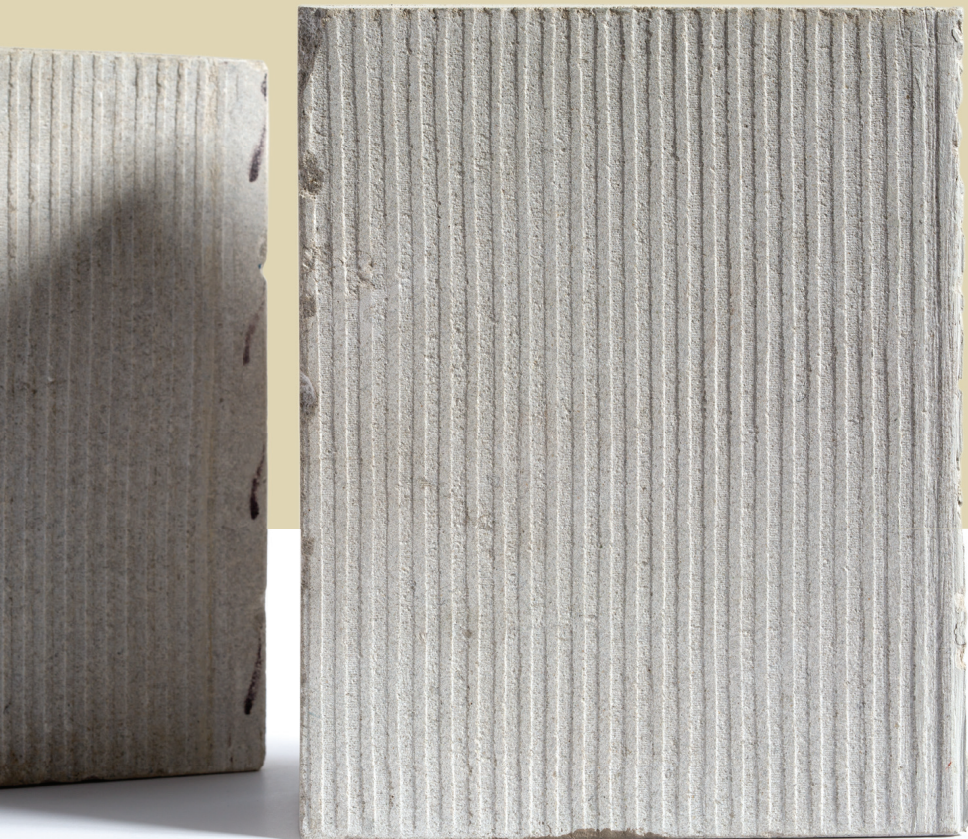
Limestone, 1841. Gift of Grant I. Morris: Resting atop the temple sunstones were two hands holding a trumpet. This stone fragment shows the trumpet player's four fingers holding the trumpet bell.

In October 1840, the Prophet explained that the temple would be built by the tithes of the Saints. An epistle from the Quorum of the Twelve Apostles later noted: "Many have volunteered to labor continually, and the brethren generally are giving one tenth part of their time, or one tenth part of their income, [while] sisters . . . are knitting socks and mittens and preparing garments for the laborers."¹⁰⁸

■ Spiral Template, owned by Francis Clark

Lead, circa 1840s. Gift of Peter Crawley: Stonecutter Francis Clark used drafting tools like this spiral template to carve decorative designs inside the Nauvoo Temple.





■ Nauvoo Temple Stone

Limestone, circa 1840s: These stones came from the original Nauvoo Temple. After the temple was destroyed, the stones were used to construct other buildings throughout Nauvoo.

■ Ox Nose, Fragment, Nauvoo Temple Baptismal Font

Limestone, circa 1846. Gift of John D. Miller: This fragment from the Nauvoo Temple's baptismal font includes an ox's left nostril, mouth, and jaw. The font sat on the backs of 12 oxen.



■ Star Stone, Fragment. Nauvoo Temple Wall

Limestone, 1841. Gift of Martha Drew: Lining the Nauvoo Temple's exterior walls were 30 pillars that featured star stones, sunstones, and moonstones.



■ Tool Chest and Trowel

Wood, metal. Tool chest gift of Katherine Clark Newbold. Tongs gift of Edward Clyde family: Skilled craftsmen, such as English convert and stonecutter Francis Clark, donated their time and talents to help build the temple. According to family tradition, Clark carved some of the sunstones and moonstones on the temple's exterior as well as some of the oxen under the baptismal font in the basement. He owned this tool chest and the trowels displayed inside it. The tongs and hog nose ring setter belonged to George Washington Clyde. The carpentry planes belonged to Hiram Mace.



Workers used pulleys . . .

and log cranes to move large blocks of stone into place. Since the detail work on the temple was done by hand, workers hoisted hand tools in similar ways. Nancy Tracy, who lived near the temple during its construction, remembered, "I could look over to the temple and see the workmen at their work and hear . . . their sailor songs as they were pulling the rock into place with pulleys."¹⁰⁹

■ Step, Fragment. Nauvoo Temple Baptismal Font

Stone, circa 1844. Gift of Nauvoo Restoration, Inc.: The baptismal font in the Nauvoo Temple had a flight of nine stairs at each end. A Church-sponsored archaeological excavation of the temple site in the 1960s recovered this step fragment.



*I have seen your sacrifices in obedience
to that which I have told you.*

—Revelation to Joseph Smith, July 1843 (Doctrine and Covenants 132:50)

INTERACTIVE
Media



A Test of Faith: The Saints and Plural Marriage

Accepting and living the principle of plural marriage was an Abrahamic trial of faith for those Nauvoo Saints to whom the principle was taught. Personal revelation and spiritual confirmation strengthened them to obey a commandment that was contrary to their customs and sentiments.

There are no known photographs from the early 1840s of the people pictured in "A Test of Faith." They are portrayed here (and elsewhere in this exhibit) by actors who approximately reflect their ages when they learned about plural marriage. To learn more, go to [LDS.org](https://www.latterdayprophets.org), and in the search field enter **Plural Marriage in Kirtland and Nauvoo**.

Bathsheba Smith

Husband: George A. Smith. “I had given to my husband five wives—good virtuous, honorable young women. This gave them all homes with us. Being proud of my husband and loving him very much, knowing him to be a man of God and believing he would not love them less because he loved me more, I had joy in having a testimony that what I had done was acceptable to my Father in Heaven.”¹¹⁰



Sarah Pea Rich

Husband: Charles C. Rich. “When my husband and myself had [plural marriage] explained and taught to us in its true light . . . we both saw the propriety of the same, and believed it to be true and essential to our future glory and exaltation. . . . Like Sarah of old, I had in [the Nauvoo Temple] given to my husband four other wives, which were sealed to him. . . . Many may think it very strange that I would consent for my dear husband, whom I loved as I did my own life and lived with him for years, to take more wives; this I could not have done if I had not believed it to . . . be one principle of His gospel, once again restored to earth.”¹¹²



Eliza Maria Partridge

Husband: Joseph Smith. “[At Nauvoo] a woman living in polygamy dared not let it be known, and nothing but a firm desire to keep the commandments of the Lord could have induced a girl to marry in that way. I thought my trials were very severe in this life, and I am often led to wonder how it was that a person of my temperament could get along with it and not rebel. But I know it was the Lord who kept me from opposing His plans, although in my heart I felt that I could not submit to them. But I did, and I am thankful to my Heavenly Father for the care He had over me in those troublous times.”¹¹¹



Mercy Fielding Thompson

Husband: Hyrum Smith. “On the 11 of August 1843 I was called by direct revelation from heaven through Brother Joseph the Prophet to enter into a state of plural marriage with Hyrum Smith the Patriarch. This subject when first communicated to me tried me to the very core; all my former traditions and every natural feeling of my heart rose in opposition to this principle but I was convinced that it was appointed by Him who is too wise to err and too good to be unkind.”¹¹³



Warren Foote

Wife: Artemisia Sidnie Myers. “Bro. Duncan McArthur . . . was one of the number who had been appointed to teach the principle of [plural] marriage to the Saints, according to the revelation given to Joseph Smith. . . . The doctrine never having been taught publicly, there were all sorts of reports concerning it. He very willingly taught and explained to us that doctrine in such a simple manner as to remove all prejudice we had against the doctrine of plural marriage. He showed us the necessity of marriage for eternity in order to obtain an exaltation in the celestial kingdom. I felt to rejoice that the doubts and fears that had been resting on my mind with regard to plural marriage caused by the traditions of the fathers were all removed.



. . . We learned that the celestial law binds for time and eternity, and our connection as husbands and wives, parents, and children, never ceases in time nor all eternity, and we will continue to increase while eternities roll around. We went and looked at the temple and in the afternoon started for home.”¹¹⁴

Lucy Walker Kimball

Husband: Joseph Smith. “I felt [when I learned of this principle] that I was called to place myself upon the altar a living sacrifice, perhaps to brook the world in disgrace and incur the displeasure and contempt of my youthful companions; all my dreams of happiness blown to the four winds. . . . Every feeling of my soul revolted against it—Said I, ‘The same God who sent this message is the Being I have worshipped [since] my early childhood, and He must manifest His will to me.’ . . . Oh, how earnestly I prayed. . . . It was near dawn after another sleepless night.



While on my knees in fervent supplication, my room became filled with a [holy] influence. . . . My soul was filled with a calm sweet peace that I never knew. Supreme happiness took possession of my whole being and I received a powerful and irresistible testimony of the truth of the marriage covenant.”¹¹⁵

Sarah M. Kimball

Husband: Hiram S. Kimball. “Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. I asked him to teach it to someone else. . . . [He said,] ‘God required me to teach it to you, and leave you with the responsibility of believing or disbelieving. . . . I will not cease to pray for you, and if you will seek . . . God in prayer, you will not be led into temptation.’”¹¹⁶

Heber C. Kimball and Vilate Kimball

As related by their daughter, Helen Mar Whitney. “The Prophet told [my father, Heber C. Kimball,] the third time before [father] obeyed the command [to enter plural marriage]. This shows that the trial must have been extraordinary. . . . My mother [Vilate Kimball] had noticed a change in his looks and appearance, and when she enquired the cause he tried to evade her question. . . . But it so worked upon his mind that his anxious and haggard looks betrayed him daily and hourly. . . . The agony of his mind was so terrible that he would wring his hands and weep, beseeching the Lord with his whole soul to be merciful and reveal to his wife the cause of his great sorrow, for he himself could not break his vow of secrecy. His anguish, and my mother’s, were indescribable, and when unable to endure it longer, she retired to her room, where, with a broken and contrite heart she poured out her grief to Him who hath said: ‘If any lack wisdom let him ask of God. . . .’ My father’s heart was raised at the same time in supplication, and while pleading as one would plead for life, the vision of her mind was opened, and as darkness fleeth before the morning sun, so did her sorrow and the groveling things of earth vanish away, and before her she saw the principle . . . illustrated in all its beauty and glory, together with the great exaltation and honor it would confer upon her in that immortal and celestial sphere if she would but accept it and stand in her place by her husband’s side. . . . She related the scene to me and to many others, and told me she never saw so happy a man as father was, when she described the vision and told him she was satisfied and knew it was from God.”¹¹⁷

Revelation to Joseph Smith, July 12, 1843 (Doctrine and Covenants 132). Handwriting of Joseph C. Kingsbury: The Prophet Joseph Smith dictated the revelation now recorded as Doctrine and Covenants, Section 132, on July 12, 1843, and scribe William Clayton recorded it. The revelation outlined principles governing plural marriage in ancient and modern times. The copy displayed here was made shortly after the original dictation.

revelation given to Joseph Smith,

Moide

Nauvoo, July 12th, 1843.

Verily thus saith the Lord, unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I the Lord justified my servants, Abraham, Isaac and Jacob; as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter; Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you, for all those, who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing and the conditions thereof, as was instituted from before the foundation of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God. ¶ And verily I say unto you, that the conditions of this law are these; all covenants, contracts, bonds, obligations, oaths, vows, performances, connexions, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise of him who is anointed both as well for time and for all eternity, and that too most holy, by Revelation and commandment, through the medium of mine anointed whom I have appointed on



A façade of the Nauvoo Printing Office provides interactive opportunities for visitors while allowing them to learn about some of the conflicts that led to Joseph Smith's death and the expulsion of the Mormons from Illinois.

Each window of the Printing Office contains turning "window panes" with information about the editors of Nauvoo newspapers and the points of conflict between Mormons and their non-Mormon neighbors.

Newspaper Wars: The Struggle for Hearts and Minds

Nauvoo was home to several newspapers printed by Latter-day Saints, including the *Times and Seasons* and the *Wasp*. A leading anti-Mormon newspaper, the *Warsaw Signal*, was published in Warsaw, which was 17 miles south of Nauvoo.

Don Carlos Smith *Times and Seasons* editor
1839–1841 (Mormon)

"Our city will present a scene of industry, beauty, and comfort, hardly equaled in any place in our country."¹¹⁸

Ebenezer Robinson *Times and Seasons* editor
1839–1841 (Mormon)

“It is supposed by many abroad that all of our [civic] officers are *Mormons*—this, however is not the case. . . . We are not disposed to exercise that power to the exclusion of men . . . simply because they do not believe in our religion.”¹¹⁹

William Smith *Wasp* editor
1842 (Mormon)

“The Mormons do not even claim *their proportion* of the offices, but we shall *vote* for whom we please, . . . MR. WARSAW SIGNAL! *Do you hear that?* WE SHALL VOTE, . . . and *for whom* we please!”¹²⁰

Joseph Smith
Times and Seasons editor
1842 (Mormon)

“We care not a fig for *Whig* or *Democrat*: they are both alike to us; but we shall go for our *friends*, our tried friends.”¹²¹

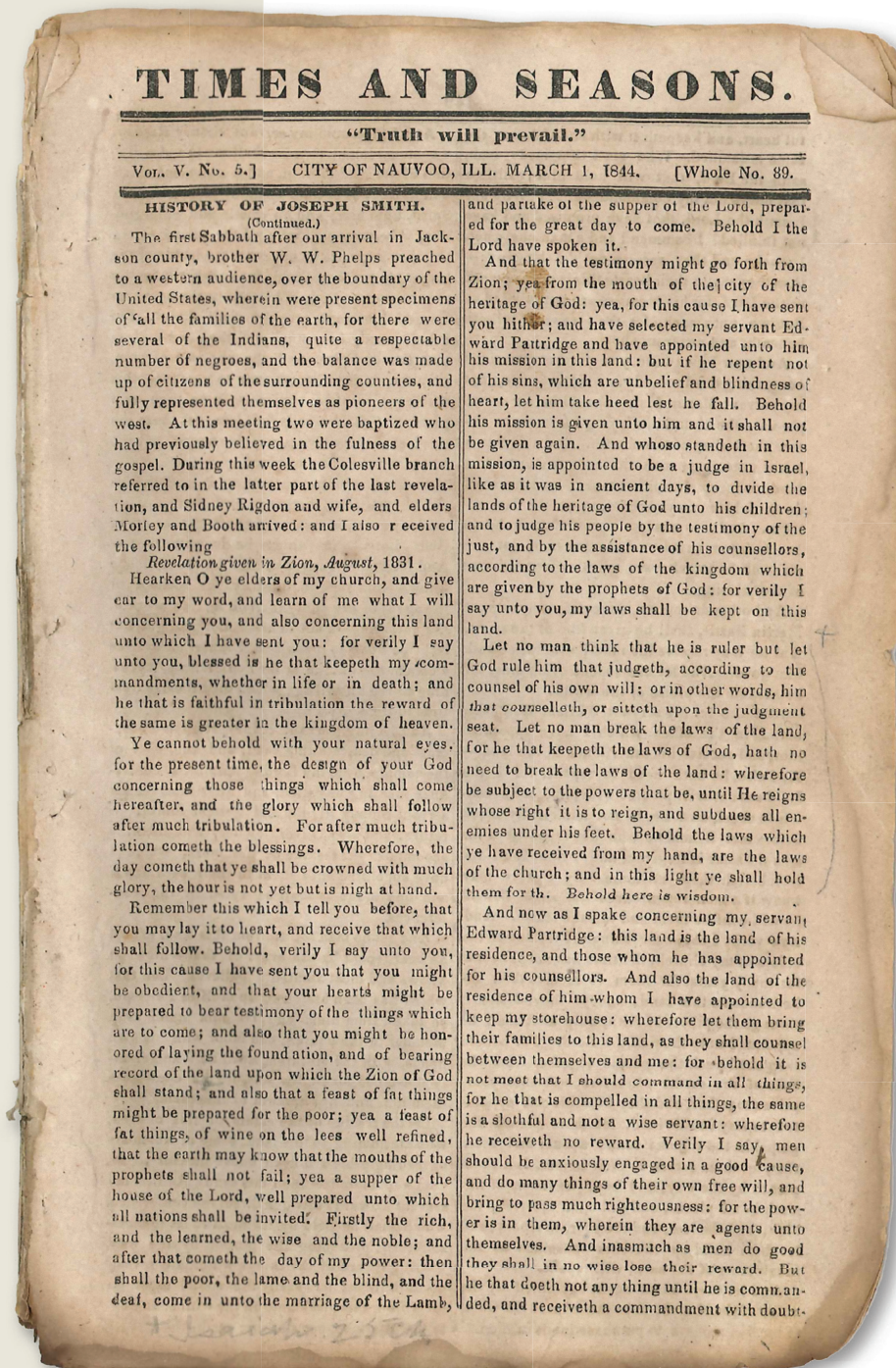
John Taylor
Times and Seasons, Wasp,
and *Nauvoo Neighbor* editor
1843–1845 (Mormon)

“Political views and party distinctions, never should disturb the harmony of society; . . . when the whole truth comes before a virtuous people: we are willing to abide the issue.”¹²²

Thomas Sharp
Warsaw Signal editor
1840–1842, 1844 (Anti-Mormon)

“We profess to represent those . . . who have the manliness to stand up for their rights in opposition to the dictates of a political and military Church.”¹²³

The first set of turning window panes tell about newspaper editors in and around Nauvoo during Joseph Smith's time.



The second set of turning window panes on the Nauvoo printing office façade tell about points of conflict between Mormons and their non-Mormon neighbors.

Points of Conflict in Illinois

Economics

Mormons

Economic cooperation among the Saints in consecrating their property and labor to the Church fulfilled a religious duty to care for the needy and build up God's kingdom.

Non-Mormons

Economic cooperation among the Saints concentrated wealth in Mormon hands and threatened the economic prospects of neighboring non-Mormons.

Gathering

Mormons

Gathering the faithful from across the earth was a religious duty for saving souls and building up God's kingdom.

Non-Mormons

Gathering converts from across the earth exploited naive foreigners and strengthened the economic and political power of the Mormons.

Nauvoo Charter

Mormons

A strong city government provided the Saints with legal means to defend themselves against abuse and persecution.

THE WASP.

TRUTH CRUSHED TO EARTH WILL RISE AGAIN.—BYRON.

Volume I.—No. II.

Nauvoo, Hancock County, Illinois, Saturday, April 23, 1842.

Whole Number II.

THE WASP.

AS EDITED AND PUBLISHED EVERY SATURDAY, BY J. W. SMITH, At the corner of Water and Bain Streets, Nauvoo, Hancock County, Ill. TERMS.—\$1.50 invariably in advance.

POETRY.

THE STRANGER'S HEART.

BY MR. HENRY.

The stranger's heart! oh, wound it not!
A yearning anguish is its lot:
In the green shadow of thy tree
The stranger finds no rest with thee.
Thou think'st the vine's low rustling leaves
Glad music round thy household eaves;
To him that sound hath sorrow's tone—
The stranger's heart is with his own.
Thou think'st thy children's laughing play
A lovely sight at fall of day;
Then are the stranger's thoughts oppress—
His mother's voice comes o'er his breast.
Thou think'st it sweet when friend to friend
Beneath one roof in prayer may blend;
Then doth the stranger's eye grow dim—
Far, far are those who prayed with him.
Thy breath, thy home, thy vintage land—
The voices of thy kindred band;
Oh, midst them all when blest thou art.
Deal gently with the stranger's heart!

All I feel, and hear and see,
God of love is full of thee!
Earth with her ten thousand flowers—
Air with all its beams and showers—
Oceans' infinite expanse—
Heaven's resplendent countenance—
All around, and all above,
Hath this record—"God is love!"
Sounds, among the vales and hills,
In the woods and by the rills,
Of the breeze, and of the bird;
By the gentle summer breeze;
All these songs, beneath—above
Have one burden—"God is love!"
All the hopes and fears that start
From the fountain of the heart;
All the quiet bliss that lies
In our humble sympathies—
These are voices from above;
Sweetly whispering—"God is love!"

CULTIVATE FLOWERS.

A handsome woman never looks so beautiful as when her cheeks are flushed with exercise and her eyes sparkling with cheerfulness, with her cap, bonnet on and a hoe or dibble in her hand, she is busily engaged in working in her garden. It is a healthy employment, and exalts the mind, evidence of refinement and taste. To those who are disposed to treat our opinion on this matter with contempt, we would recommend a perusal of the following notice from an exchange paper:
"What is the use of flowers?" exclaims a thrifty housekeeper, meanwhile busily polishing her windows. "What is the use of bright flower-pots, say we in reply?" or of any fire iron at all? Could you not make a fire on two stones that would keep you quite as warm? What's the use of handsome table cloths and bed spreads, one might as well on a board and sleep on a buffalo skin, and not really starve either!
"When you see a house standing all alone, bare of a shrub or flower, except perhaps, some volunteer bunch of thistle and pigweed, what do you infer of its inmates? And when you have passed even a log cabin, where the sweet-briar was carefully trained round the door, while vines of morning glories and scarlet beans bowered the windows, did you not immediately think of the dwellers there, as neat, cheerful and agreeable?" This is more especially the case in regard to the houses of the poor. The credit of the rich man's grounds may belong to his gardener, whose simple flower garden springs out of modesty from necessary labor, (possessing genuine and cordial love of the soil) to render even a humble dwelling so fragrant and fair.

From the Messenger.

HOME, SWEET HOME.

I have often heard the beautiful words "Home sweet home," warbled by professional singers, with all the talent and gusto they were capable of exhibiting before a large audience, but those same words fell cold and listless on the ear, failing to warm the heart and stir up the affections.—Again I have heard them as they came in plaintive tones from the lips of some cottage girl, and have been entranced with the melody. It was the association of ideas, without doubt, which produced the effect. I once heard it sung in a foreign land by an English lady, and ere the first verse was finished the tear drops were trickling down my cheeks—memory was busy—I was again with those who were nearest and dearest, and I almost felt the fraternal embrace and parental kiss, that welcomes the return of the wanderer. Let the world call it weakness if it will, I care not, and despite the one who allows his feelings to become so calous as to make him forget or in fact, care but little for home and kindred.

Julia Clark was a beautiful girl, the pride of the village, full of life, and animation, and beloved by all who knew her. The sunniest seventeen summers had tinged her cheek with the blush that denotes health; her step was elastic, her eyes sparkled and indicative of a superior mind, her movements graceful, and her form one like those that haunt us in our dreams. But alas! adversity laid its blighting hand upon her parents, and though they struggled long to redeem their fallen fortunes, and regain the high station in society they first held, their toil was in vain, and, heart-broken they soon passed the debt of nature. Julia was consigned to the care of her grandmother, who lived not exactly in affluence, but easily, and was one of those old-fashioned, good natured souls that always look at the bright side of things, and contrive to get through life with an unruffled temper.

I remember well the cottage in which they dwelt—the old woodbine that had clambered up its sides and over the roof—the noble elms that cast their shadows around, and which stood, protecting spirit, to shield from the summer's sun and winter's blast. Peace and happiness then reigned supreme; but now all is desolation and misery! What has wrought the change?

The parents of Henry Lorraine were dear neighbors to Julia, and an intimacy sprang up between him and them. Their son was with a merchant in Philadelphia, fitting himself for the active business of life, had been absent for some time, and, consequently, he and Julia had never met. He was expected daily upon a visit to the family mansion, and the usual preparations were made for his reception.

It was a delightful summer morning—the light breeze played gently among the green leaves—the flowers were shedding their richest perfume, and the winged songsters were making the groves ring with music; when Julia donned her cottage bonnet and tripped lightly—so light as seemed a child of air—to the house of Mr. Lorraine. Imagine her surprise, when she entered, at beholding a young, handsome man, a perfect stranger to her, seated in the parlor. The deep blush mantled her cheek and neck, and it was not until the kind voice of Mrs.

Lorraine was heard, bidding her welcome, that she recovered from her confusion.

"Good morning, Julia,—why you look as though as one of your own roses. Allow me to introduce you to my son Henry, who is paying us a flying visit.—Henry,—Miss Clark."

The usual salutations were passed, and Julia with the sweetest of a cottage girl seated herself, swinging her bonnet to and fro by the ribbon, confused, blushing and looking more charming than ever.

There is a charm in simplicity that irresistibly wins its way to the heart, and the rare possession of a cottage girl, seated from the vices of life, who can look upon innocence blooming in its beauty, and harbor a wish to cut down the frail flowering, and leave it to perish, should, ever after, be pointed at by the finger of scorn.

Henry Lorraine had lived long in the city—had become imbued with city notions, and fashions—had lost that delicate sense of honor which appertains to the true gentleman—was a gambler and roger. He was always first and foremost in bacchanalian revels, but so contrived it that his employers knew nothing of his dissipation. A rake in every sense of the word, he had carried misery to more than one family, yet his good looks and superior education were a passport to the highest circles. He at once marked Julia for his prey.

He who has won a woman's love by assiduous attention, and then trifles with her affections and leaves her heart-broken, he had carried misery to more than one family, yet his good looks and superior education were a passport to the highest circles. He at once marked Julia for his prey.

It is needless to describe the many ruses used by Henry, after his becoming acquainted with Julia. His visits at home became frequent—intimacy ripened into friendship—and, on the part of Julia, friendship into love. Mr. and Mrs. Lorraine both watched with intense eagerness the glowing flame, and by their actions and conversation added fuel to the fire. They doted upon Julia, and longed to see her the bride of Henry.

Months passed away, and under a promise of marriage, Julia became a prey to the wiles of the seducer.

In the spring of the succeeding year I visited the cottage, and could not but notice the change. She was once all life and animation—whose presence in any circle was a sure presage of joy—she, the once happy and beautiful, was now desolate—the very type of misery. Consumption had pointed upon her cheek that hectic flush which marks its wearer as one singled for the tomb. She would sit for hours at the window gazing on the plants, tone a stanza of some simple ballad, regardless of all that was passing around her, blighted, crushed, heart-broken and weary, and patiently waiting for the hour, when she was to lie down and die, and be rid of the cares of mortality. She may often have thought of Henry, but his name never passed her lips.

And where was he that had caused so much misery—who had been the means of raking many a heart bleed with anguish—who had crushed to the earth the fairest flower that ever bloomed? Far

away, in a foreign clime he was endeavoring to ease the stings of conscience by a course of reveling and dissipation.—He had been spurned from his father's door, had gone to a land of strangers, with a curse resting upon his head, and soon, from his intemperate habits, was to close a career of infamy.

Evening in summer—and the sun, which had just sunk beneath the horizon, and tinged the few clouds that were floating in the west with colors that human art can never rival. Julia was sitting at the window, unconsciously pensive, watching the varied hues of light and shade so richly pencilled on the sky by the hand of Omnipotence. She sat so long in the same position that her grandmother became alarmed, approached her and found that she was no more among the living. Gradually and quietly she had breathed her last.

Beautiful even in death! The smile that animated her countenance while living, still seemed to play around her mouth, and her features bore an angelic expression.

At the same hour Henry Lorraine, who had just emerged from a gambling house, was pacing his room to and fro, the perfect image of despair, when a wandering minstrel, so many of whom are to be seen in the streets of a large city, commenced singing beneath his window the "Home, sweet home." He paused and listened to each note as it fell from the lips of the singer, the tear drops were gathering in his eyes, and at the conclusion he wept. Memory was at work—his simple air had stirred up thought, and the scenes of former years were brought in bold relief before him. In imagination he was again with those who gave him birth, who watched over his infancy, and the virtuous principles they inculcated came with redoubled force to his mind. He reviewed his misspent life—thought of the anguish he had been the means of producing—thought so deeply and intensely that his mind became frenzied; and he committed suicide.

The guilty conscience knows no peace. "The worm that never dies" gnaws at the heart-strings until they are severed, and he who victimized soon lays as low as the victim.

SKETCHES OF FRANKLIN.

We happen to know something of the Doctor's determination, however, in two cases, both growing out of the same event where the natural temper of the man broke out—based up like a smothered fire—became visible, as it were, all at once, in spite of himself. Some time in the year 1830, or thereabouts, in England, acting as agent for some of our Transatlantic possessions, One day, when before the Privy Council as agent, with a petition from the assembly of Massachusetts, or more carefully speaking, one day, when a petition from the province assembly of Massachusetts lay, already presented by him was taken up. He was treated with great indignity—shouted—grossly abused by the Solicitor General, Wedderburne. He bore upon him. No change or shadow of countenance over his face. His friends were amazed at his forbearance. They wondered at his constancy—they were almost ready to approach him forth. Such intently self-command could only proceed from indifference to the great cause—or—as they thought from a strange moral immutability. On way from the place of humiliation, they gathered about him. He stopped—he stood still—his manner—look—voice—were those of a man who has been under every thought, every hope under heaven—his energy—upon a single point—his master shall pay for it!—and he passed on. Other of circumstances grew out of the same of heart. As a mark of special consideration for the Privy Council, the doctor appeared before them in a superb dress after the court fashion at



Non-Mormons

The Nauvoo charter gave Mormon leaders too much power.

Nauvoo Legion

Mormons

The Nauvoo Legion provided a legal and practical defense against the kinds of attacks and persecutions suffered by the Saints in Missouri.

Non-Mormons

The Nauvoo Legion was a dangerous religious military.

Habeas Corpus

Mormons

Habeas corpus provided a constitutional means for the Saints to defend themselves against unwarranted arrest.

Non-Mormons

Habeas corpus was abused by Mormons to defy the authority of higher courts.

Voting

Mormons

Saints who all voted for the same candidate were legitimately exercising their democratic right to elect officials who shared their views.

Non-Mormons

Saints who all voted for the same candidate were manipulating the political system in an undemocratic way, influenced by Mormon leaders.

Council of Fifty

Mormons

This private council fulfilled a religious duty to be prepared to govern God's kingdom at the Second Coming of Christ; the early Saints expected that the Second Coming would occur shortly.

Non-Mormons

This private council undermined the separation between church and state.

Joseph Smith's Presidential Campaign

Mormons

Joseph Smith's campaign for president of the United States allowed Mormon views to be publicized as the Saints sought redress for Missouri wrongs.

Non-Mormons

Joseph Smith's campaign for president of the United States was evidence of his thirst for power and desire to institute religious control of government.

Plural Marriage

Mormons

The Saints who had been asked to live the principle of plural marriage felt that they were obeying a revelation that had been given to them from God.

Non-Mormons

Plural marriage was evidence of Mormon moral depravity.



■ Type from the Nauvoo Expositor Press

Metal, 1844. Gift of David W. Lyon: On June 7, 1844, Church apostates published the Nauvoo Expositor, an anti-Mormon newspaper that attacked Joseph Smith as a fallen prophet. Remembering the violence against the Saints caused by similar criticisms in Ohio and Missouri, Nauvoo City Council members declared the paper a public nuisance liable to create civil strife, and they ordered destruction of the press. These five pieces of lead type are all that remain from the trays of type that were dumped onto Nauvoo's Mulholland Street in accordance with the council's order.



The Nauvoo Legion

Defending the Saints:

The experience of violent persecution in Missouri caused the Saints to petition the Illinois legislature for an independent militia in Nauvoo. The legislature gave its approval, and the Nauvoo Legion quickly became the largest militia in Illinois, much to the alarm of the Saints' neighbors.





■ Bullet Mold

Above: Iron, .60 caliber, circa 1840s: Members of the Nauvoo Legion made their own bullets by pouring melted lead into molds like this one.

■ Twelve-Pound Carronade

Left: Iron, circa 1810s: This short-range weapon was used by the Nauvoo Legion to deter attacks on Nauvoo's citizens until February 1846, when the first departing companies of Saints took all remaining artillery pieces with them for the trek West.

■ Nauvoo Legion Flintlock Musket and Bayonet

Top of spread: U.S. Model 1816, Type III, .69 caliber. Gift of R. Don Oscarson: As part of the Illinois State Militia, the Nauvoo Legion received about 250 surplus federal army firearms, like this smoothbore musket.

■ Thumbstalls

Pictured below. Leather, circa 1840s: Members of the Nauvoo Legion used these leather thumbstalls to protect their thumbs, which had to be placed over the cannon vent during reloading.





■ **Joseph Smith's
Flintlock pistol**

*Above: gift of Jay Geddes
Odell family, circa 1840s.*

■ **Sword and scabbard
owned by Joseph Smith**

Right: gift of George W. Lufkin.

■ **Epaulets owned by
Joseph Smith**

*Below: gift of Mrs. Charles R.
Rockwood.*



Joseph Smith:

Lieutenant General in
the Nauvoo Legion

■ **Military cloak
owned by Joseph
Smith**

Joseph Smith's ceremonial role as Lieutenant General in the Nauvoo Legion was evident from his blue woolen cloak, brass epaulets, sword and scabbard, and pistol.





■ **Five-Shot Slide Rifle, owned by Jonathan Browning**

Metal, 1843. Gift of the Roderick H. Browning Trust: This 1843 five-shot slide gun—one of the earliest American repeating rifles—reportedly belonged to gunsmith Jonathan Browning, who may have produced similar firearms for others in Nauvoo.

■ **Sword, owned by Edward Duzette**

Metal, circa 1840s. Gift of Bertha E. Denison: In 1841, Joseph Smith chose a recent convert, Edward Duzette, to organize and lead a military band for the Nauvoo Legion. Duzette wore this ornamental sword, which was a gift from Joseph.





General Joseph Smith Addressing the Nauvoo Legion
by **Robert Campbell**. Colored lithograph, 1845: British convert and lithographer Robert Campbell attended Joseph Smith's final address to the Nauvoo Legion on June 18, 1844, and he painted the scene. The painting is historically accurate except that not every soldier had a full uniform.



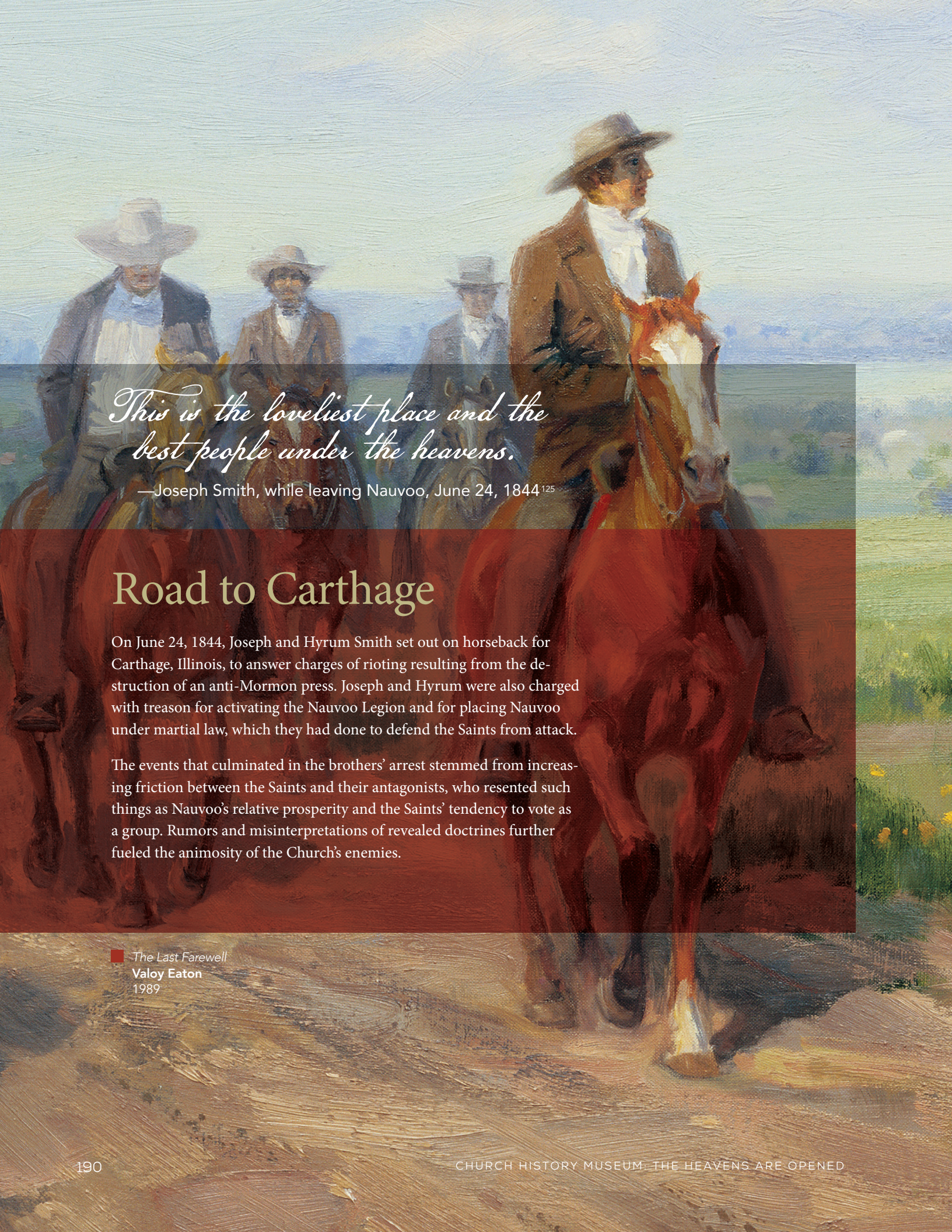
■ **Rifle and Sword, owned by Hyrum Smith**

Circa 1840s. Courtesy of Eldred G. Smith family: Hyrum Smith may have used this rifle and sword when participating in Nauvoo Legion events. He was both a brevet major general and a chaplain in the Nauvoo Legion.¹²⁴



■ **Fife, owned by Elisha Averett**

Wood, circa 1840s. Courtesy of Walter R. Averett: Musician Elisha Averett used this fife to play in the Nauvoo Legion band, which performed during parades and military drills.



*This is the loveliest place and the
best people under the heavens.*

—Joseph Smith, while leaving Nauvoo, June 24, 1844¹²⁵

Road to Carthage

On June 24, 1844, Joseph and Hyrum Smith set out on horseback for Carthage, Illinois, to answer charges of rioting resulting from the destruction of an anti-Mormon press. Joseph and Hyrum were also charged with treason for activating the Nauvoo Legion and for placing Nauvoo under martial law, which they had done to defend the Saints from attack.

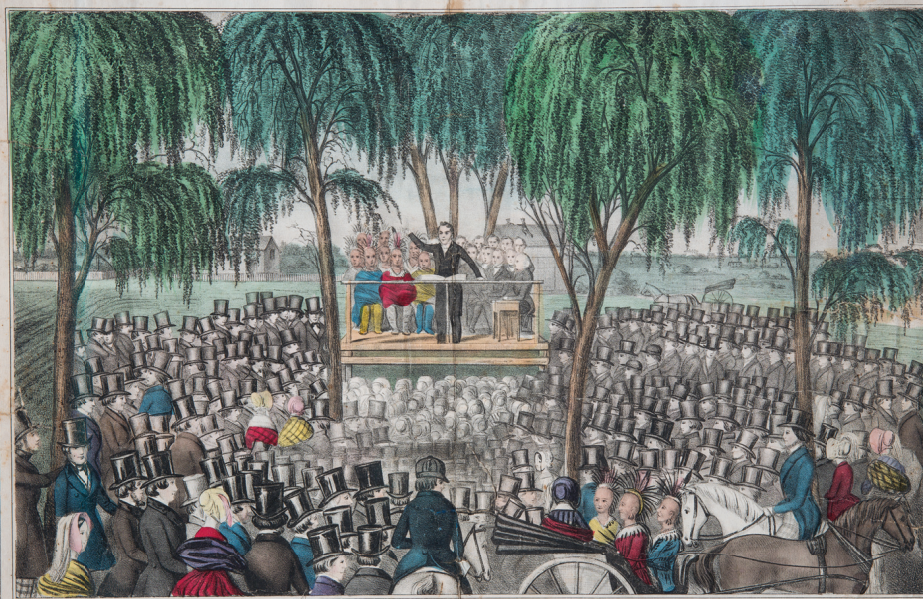
The events that culminated in the brothers' arrest stemmed from increasing friction between the Saints and their antagonists, who resented such things as Nauvoo's relative prosperity and the Saints' tendency to vote as a group. Rumors and misinterpretations of revealed doctrines further fueled the animosity of the Church's enemies.

■ *The Last Farewell*
Valoy Eaton
1989

All of North and South America Is Zion

George Lloyd, publisher. Lithograph, 1845. Gift of Jim Ostvig:

This hand-colored lithograph, published soon after Joseph Smith's death, depicts the Prophet's last General Conference address on April 8, 1844.



This Engraving is respectfully dedicated to the memory of the Prophet, by GEORGE LLOYD. Commemorating that great and last Conference (previous to Joseph Smith's death) held in the City of Nauvoo, Hancock County, Illinois on the 6th day of April, A.D. 1844, at which our beloved Prophet Joseph, presided, and gloriously set forth to the Conference the necessity of endowing the Saints, and sending Elders forth to preach the GOSPEL of JESUS CHRIST. Receiving the assurance that he obeyed the commandments of God, and that he should be called to a more exalted Station; he went through with all the ceremonies of this high office, to the twelve he delivered the KEYS of the Kingdom, as a legacy, bequeathed to them his Blessing.

Joseph Smith's *Presidential Campaign*

by Tiffany Taylor Bowles

Joseph Smith's decision to run for President of the United States in the 1844 election came after he wrote letters to several candidates, asking what they would do, if elected, to help prevent mistreatment of minorities (such as what the Latter-day Saints had suffered in Missouri). The few responses Joseph received were not encouraging, and on January 29, 1844, the Quo-

rum of the Twelve Apostles nominated Joseph Smith to run for president of the United States. Joseph and his running mate, Sidney Rigdon, ran under a new political party called the "Reformed Party."

On February 7, 1844, Joseph's campaign ideas were issued in a pamphlet called *General Smith's Views of the Powers and Policy of the Government of the United States*. Later in February, 1,500 copies of the pamphlet were

printed, and copies were mailed to the President of the United States and his cabinet, the justices of the Supreme Court, senators, representatives, newspaper editors, postmasters, and other prominent citizens. In April, over 300 electioneer missionaries volunteered or were called to both preach the gospel and share Joseph Smith's campaign platform. These missionaries were assigned to all 26 states in the Union. Among these political missionaries were 10 members of the Quorum of the Twelve Apostles.

One of Joseph's main focuses was giving the President of the United States power to intervene in state affairs if the state government was not protecting the constitutional rights of its citizens. This concern was brought about by the treatment of the Mormons in Missouri and the subsequent lack of interest by the president in helping the Saints recover their losses.

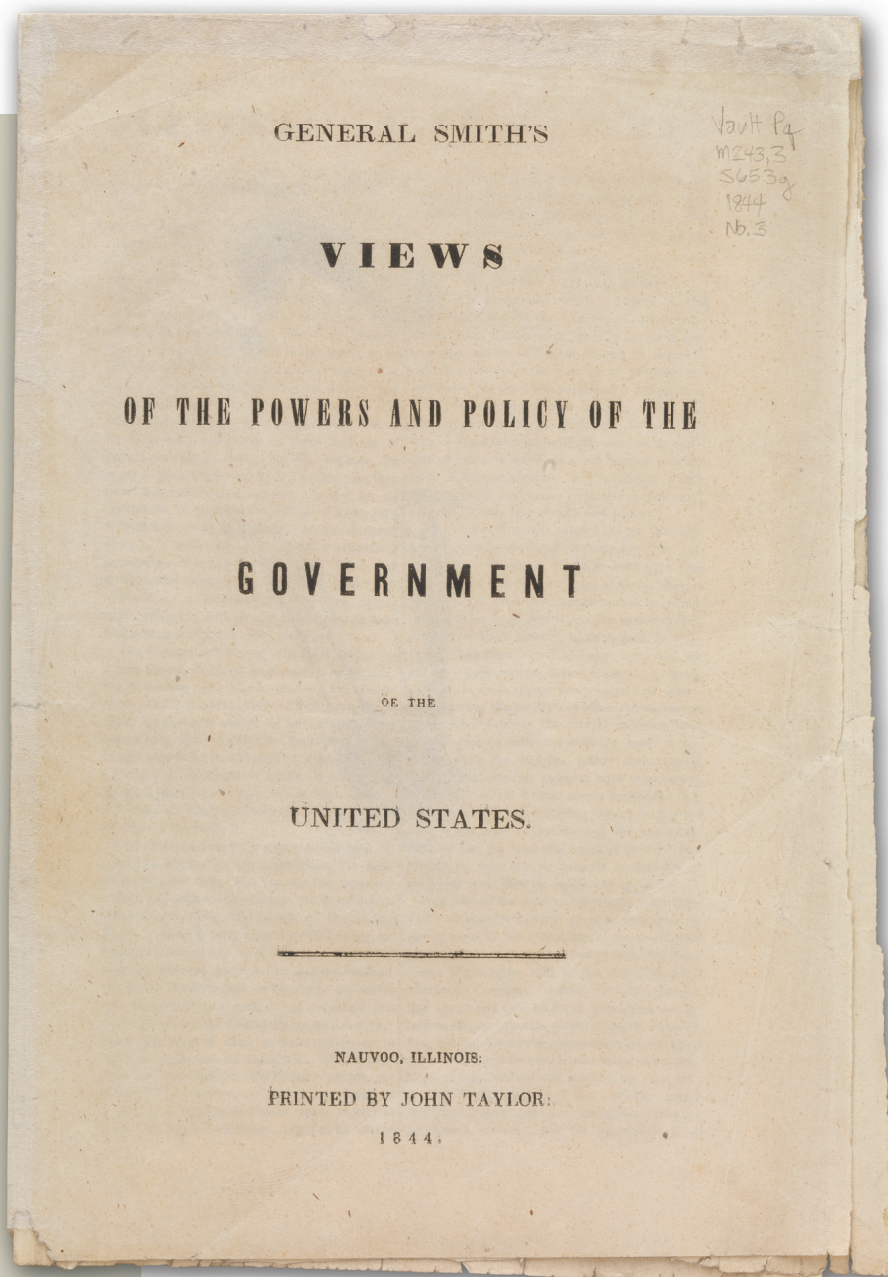
Another of Joseph's campaign ideas included eliminating slavery in the country. Realizing that immediate abolition would cause the economy in the southern United States to collapse, Joseph proposed selling public lands in the West and using the proceeds to



compensate slave owners who would free their slaves. With nearly 2.5 million slaves in the country in 1840, the cost to buy their collective freedom would have been at least \$750 million dollars. But with millions of acres in the West to sell (in 1854 the government sold land in Oregon for \$1.25 per acre), Joseph's plan could technically have worked (though getting slave owners to agree to the plan might have proved impossible). In 1855, Ralph Waldo Emerson proposed a similar emancipation plan.

Joseph Smith's other campaign platforms included prison reform, shrinking Congress, and annexing Oregon and Texas to the U.S.

Many members of the Quorum of the Twelve Apostles were away serving political missions throughout the country when Joseph Smith was killed at Carthage, Illinois, in June 1844. Joseph's untimely death prevented him from being a serious contender for the presidency, but many of his campaign platforms were later realized—a testament to his sound ideas for a “more perfect Union.” He was just a little ahead of his time.



General Smith's Views of the Powers and Policy of the Government of the United States

Paper, 1844: Joseph Smith was a candidate for the presidency of the United States in 1844, and this campaign pamphlet outlined his political ideas. He did not live to see the outcome of the election, which was won by James K. Polk.

A media display, "Turning Points on the Road to Carthage" helps visitors understand the events leading up to Joseph Smith's incarceration at Carthage Jail and ultimately his and Hyrum's deaths

Summer 1842

Publication of John C. Bennett's exposé

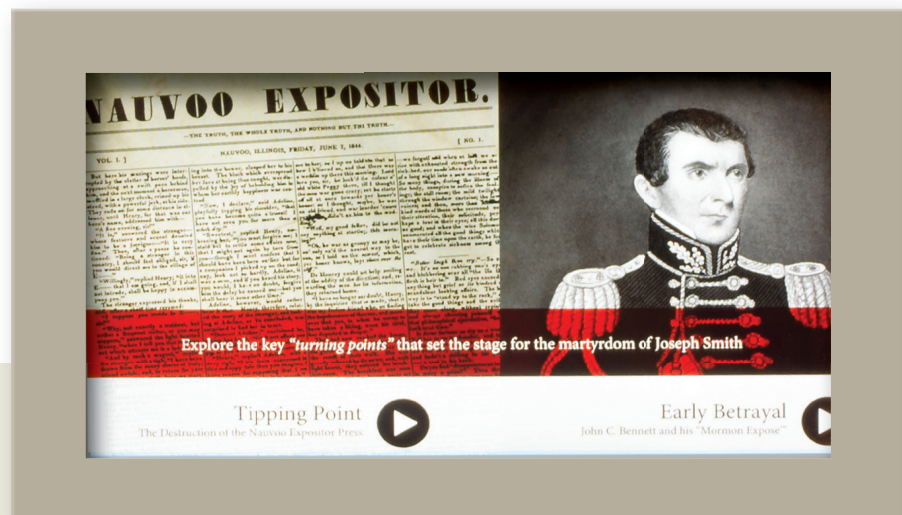
Illinois Quartermaster

General John C. Bennett ingratiated himself with the Saints by successfully lobbying the state legislature for a strong city charter for Nauvoo. His political influence and oratorical skill impressed Joseph Smith, and Bennett became Nauvoo's first mayor and major general of the Nauvoo Legion. But stories of Bennett's shady past soon caught up with him. When Joseph Smith learned that Bennett was attempting to seduce women while claiming authority from the prophet, Joseph disfellowshipped Bennett from the Church and stripped his secular authority. Bennett sought revenge by publishing a series of inflammatory articles that were published as a book entitled *The History of the Saints; or an Expose of Joe Smith and Mormonism*. His stories helped poison public opinion against the Saints.

June 1843:

Rescue and Court Release of Joseph Smith

The state of Missouri repeatedly tried to have Joseph Smith extradited on old charges (meaning he would have had to return to Missouri to face charges). In June 1843, a Missouri sheriff and an Illinois constable arrested Joseph, intending to take him to Missouri. But when his captors refused Joseph's request for legal counsel, they in turn, were arrested for false imprisonment. Both Joseph and the lawmen petitioned for writs of *habeas corpus*. The Nauvoo municipal court granted Joseph's *habeas corpus* petition and released Joseph Smith. But what Mormons saw as legitimate legal attempts to prevent legal harassment, others viewed as abuse of the legal system.



August 1843:

Congressional Election

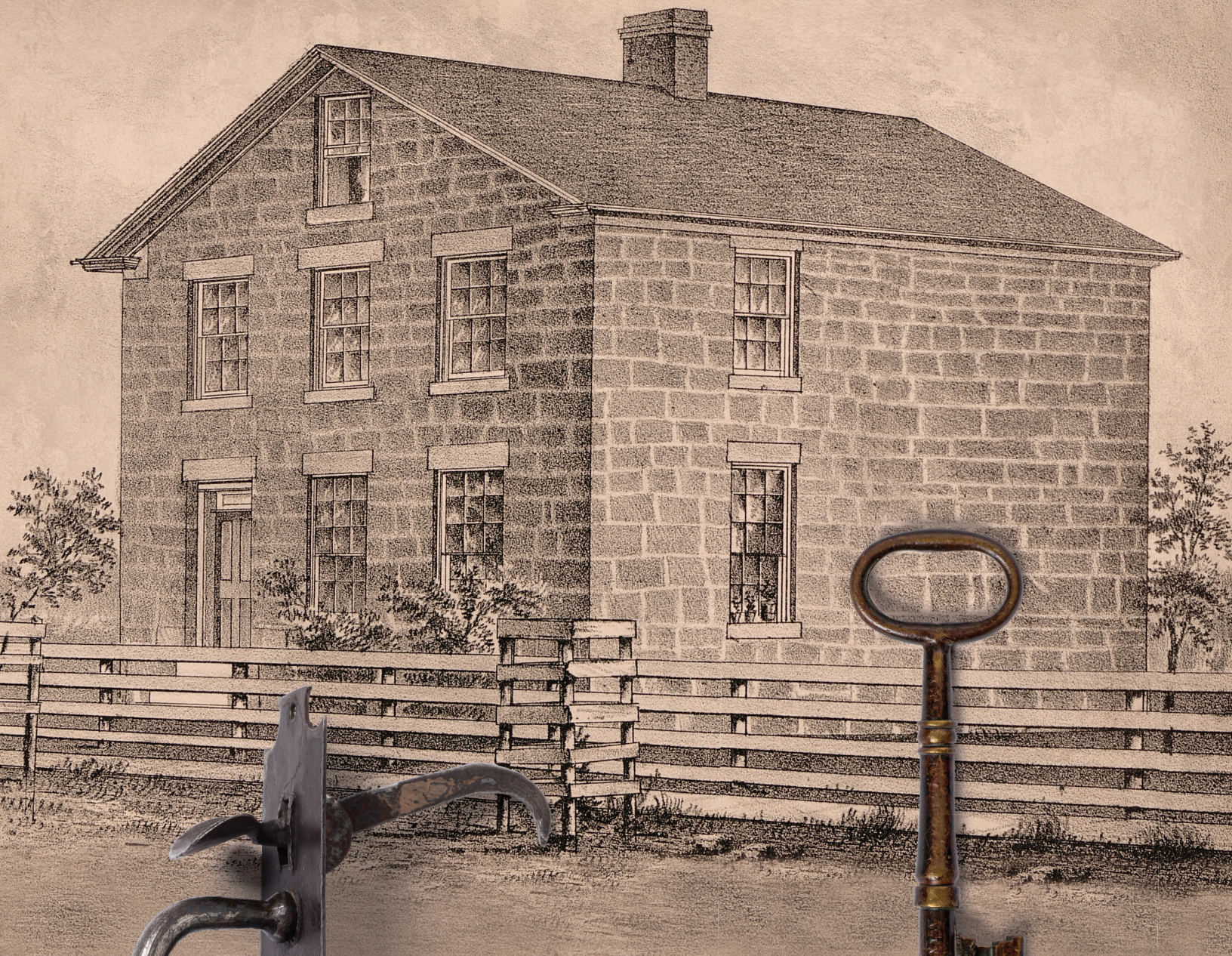
While voting in 19th-century America usually centered around party loyalties, Mormons were not tied to any particular political party. Instead, they usually voted for whichever candidate could help the Church. In the Illinois Congressional election of 1843, Whig candidate Cyrus Walker expected Mormon votes for his efforts in helping Joseph Smith avoid extradition to Missouri. But an aide to Democrat Governor Thomas Ford hinted that unless the Mormons voted for Democrat candidate Joseph P. Hoge, the governor might send the state militia to arrest Joseph Smith. In a public meeting, Joseph told voters that he was going to vote for Cyrus Walker, but Hyrum Smith told the same audience he was going to vote for Hoge. The bulk of the Mormons voted for Hoge, who won the election. Whigs were infuriated with the Church.

June 1844:

Destruction of the *Nauvoo Expositor* press

The *Nauvoo Expositor* was a newspaper published by apostates and other critics of the Church. In response to the newspaper's publication, Joseph Smith and the Nauvoo City Council declared the paper a public nuisance and ordered the destruction of the press. The town marshal carried out the order, infuriating the Church's opponents and leading to Joseph's arrest on charges of riot.

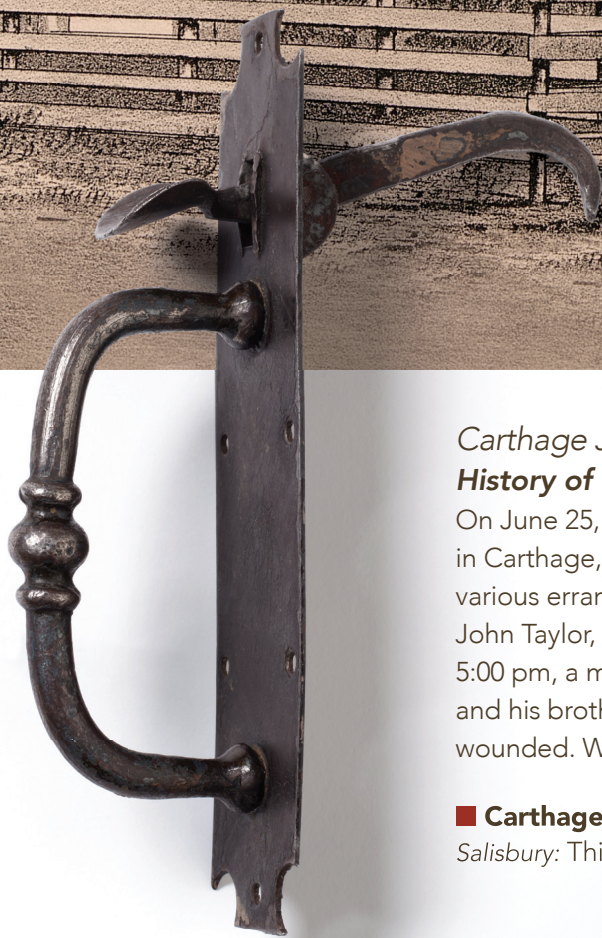
Road to Carthage media producers:
LeGrand Hunsaker, Brian Faye



*Carthage Jail, Illustration from
History of Hancock County, Illinois (1880).*

On June 25, 1844, Joseph and Hyrum Smith were incarcerated in the jail in Carthage, Illinois. Friends who voluntarily came with them were sent on various errands over the next few days. On June 27, only Joseph, Hyrum, John Taylor, and Willard Richards remained imprisoned. A few minutes after 5:00 pm, a mob of over 150 men stormed the jail. The Prophet Joseph Smith and his brother Hyrum were shot and killed, and John Taylor was seriously wounded. Willard Richards escaped harm.

■ **Carthage Jail Lock and Key.** Metal, brass, circa 1840s. Gift of Herbert S. Salisbury: This lock and key are original to the Carthage Jail.





■ **Cane owned by John Taylor.** *Knotted hackberry or sugarberry, circa 1840. Gift of Henry Edgar Taylor Jr.: John Taylor owned this cane which he described as a "knotty walking-stick." When the mob attacked the Carthage Jail on June 27, 1844, Willard Richards used this cane to knock down the assailants' guns, while John Taylor used a large, strong hickory stick belonging to Stephen Markham to do the same.*



*Greater Love
Hath No Man*
Casey Childs

*Diptych. Oil on
canvas, 2011, 2015*

Attempting to block the mob, the Prophet Joseph Smith, Hyrum Smith, and Willard Richards strained against the door, as portrayed in Childs' dramatic painting. A lethal shot was fired through the door, killing Hyrum. Seconds later, Joseph was also fatally hit. As a principal witness to the event, John Taylor would later contribute to an accolade to Joseph Smith that expressed the devotion of the entire Mormon community: "He lived great, and he died great in the eyes of God and his people" (D&C 135:3).

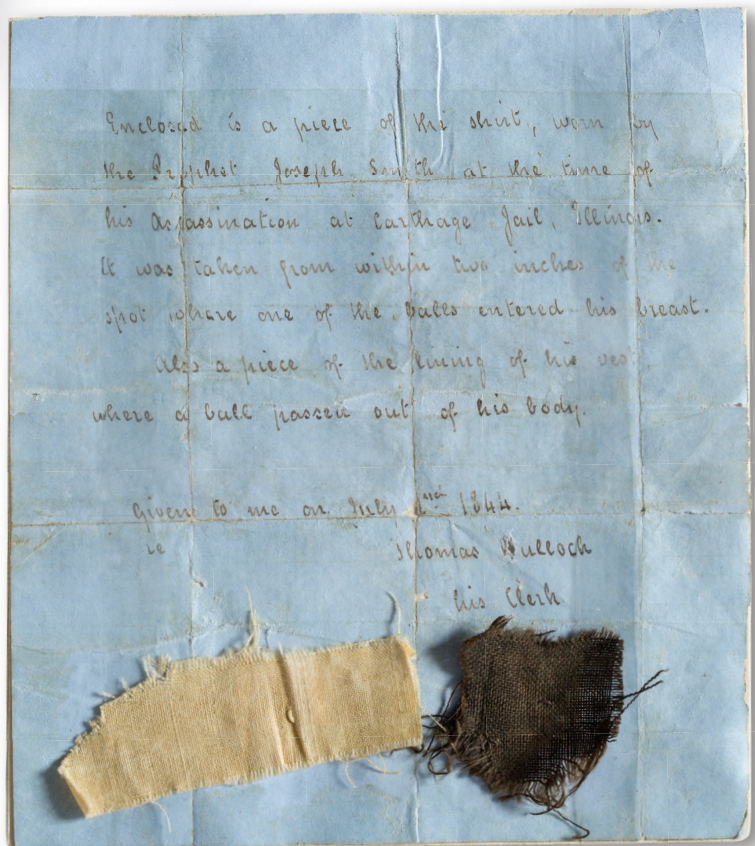


■ **Pistol, single shot, percussion**

Top above: Iron, German silver, 1844: John Fullmer brought this single-shot pistol into Carthage Jail for the prisoners to use in self-defense. When the jail was attacked, Hyrum Smith grabbed the pistol, but he was fatally wounded before he could return fire. He fell to the floor, saying, "I am a dead man!" (D&C 135:1).

■ **Pepperbox Pistol**

Above: .32 caliber percussion action 6 shot, Ethan Allen, maker. Metal, wood, circa 1837–1844: Cyrus Wheelock smuggled this pistol into Carthage Jail for Joseph Smith. When the armed mob attacked, Joseph fired the pistol in self-defense, wounding some. He crossed the room to a window, where he was shot. He then fell, mortally wounded, to the ground outside.



■ Pocket Watch owned by John Taylor

Silver, circa 1840s. Elgin National Watch Co. Gift of A. E. Hyde Jr.: As the mob fired into the room, John Taylor attempted to escape out the window. He was hit in the thigh by gunfire from the door. He fell on the windowsill, stopping this watch at 5:16 pm. He was shot three more times as he rolled under the bed. Miraculously, he and Willard Richards both survived the attack. John later served as the third President of the Church.

■ Powder Horn

Horn, leather strap, 1844. Gift of R. Don Oscarson: After Joseph was shot, members of the mob rushed outside to make sure he was dead. A member of the mob carried this powder horn with him during the attack. He inscribed the powder horn: "Warsaw Regulators—The end of the polygamist Joseph Smith—Kilt at Carthage June 27, 1844."



■ Fragments of Joseph Smith's Clothing

Left page: Cotton, silk, circa 1840s: These are fragments of the clothing worn by the Prophet Joseph Smith when he was killed at Carthage Jail. The lighter fabric is from his cotton shirt, and the darker fabric is from the silk lining of his vest. These fragments were preserved by Joseph's secretary, Thomas Bullock.



■ Hyrum Smith's shirt, vest, and trousers

Linen, wool, circa 1840s. Courtesy of Eldred G. Smith family.

Hyrum Smith was wearing these clothes when he was fatally shot at the Carthage Jail on June 27, 1844. He was struck by a bullet on the left side of his nose and fell to the floor, where he died almost immediately. Hyrum was hit by a second bullet that entered his lower back, creating a hole in the waistband of his trousers.

■ Pocket Watch owned by Hyrum Smith

Circa 1800s. Courtesy of Eldred G. Smith family:

Before Hyrum Smith left for Carthage Jail, he replaced his nicer pocket watch with this older pocket watch, which was in his right vest pocket at the time he was killed. The watch was hit by a bullet that passed through the right side of Hyrum's back.



■ Sunglasses and Case owned by Hyrum Smith

Circa 1840s. Courtesy of Eldred G. Smith family:

These prescription sunglasses, used to correct farsightedness, belonged to Hyrum Smith.¹²⁶ The green lenses with blue side shades fit in silver rims, which are collapsible so that the sunglasses could be carried in this case.¹²⁷



Oh! Joseph!

... Have they taken you from me at last?

—Emma Smith, on learning of her husband's death¹²⁸

■ Joseph and Hyrum Smith, Death Masks

Plaster, 1844. Gift of Wilford C. Wood Family:

On the morning after the martyrdom, the bodies of Joseph and Hyrum were carried by wagon to Nauvoo and prepared for burial. George Cannon made death masks, using layers of plaster and fabric strips to carefully mold the brothers' facial features. After the masks dried, they were removed and plaster casts were poured, providing these accurate likenesses of Joseph and Hyrum.



Joseph Smith Jr



Hyrum Smith

■ Coffin Canes

Wood, ivory, 1844. Gift of George Gary Huntington: The ivory knobs on these canes contain locks of Joseph's hair, while the canes themselves are made from the wood of the coffin used to carry Joseph from Carthage to Nauvoo.



Laid to Rest

Nauvoo Mansion

George Edward Anderson

Photograph, 1907:

The bodies of Joseph and Hyrum Smith were brought to the dining hall of the Nauvoo Mansion. Thousands of mourners filed past the caskets to pay final respects to the martyred Prophet and Patriarch.



*Riverside Mansion
(Nauvoo House)*

George Edward Anderson

Photograph, 1907:

Emma feared that her husband's body might be exhumed and mutilated, so the bodies of Joseph and Hyrum were secretly buried in the cellar of the unfinished Nauvoo House, and coffins filled with sandbags were used for the public burial.





Joseph and Emma Smith Homestead

B. H. Roberts

Photograph, 1886: Emma, and Hyrum's widow, Mary, agreed that their husbands' bodies should be moved again as a precaution. In late autumn 1844, Emma arranged for the disinterment. The caskets were secretly reburied across the street under a small outbuilding on Smith family property, southwest of the Homestead.



Final Resting Place Clark David Monson

Photograph, 2012: Excavations in 1928 by W. O. Hands, an engineer from the RLDS Church (Community of Christ), located the forgotten resting place of the martyred brothers. Concerns about rising Mississippi River waters prompted a final move of the remains, as well as those of Emma, to higher ground in the Smith family cemetery. The three were re-interred with Joseph in the middle, Emma on his left, and Hyrum on Joseph's right.

*Their death did not alter the truth
nor hinder its final triumph.*

—Parley P. Pratt¹²⁹



**Joseph and Hyrum Smith Sculptures
by Lucius Gahagan**

Plaster, dark patina, 1850. Joseph sculpture gift of Craig K. Gordon: John Taylor took Joseph's and Hyrum's death masks and portrait sketches to Lucius Gahagan, a prominent London artist. Gahagan produced these two busts, which John Taylor said were correct likenesses.

*Our Prophet and Patriarch were gone!
Who now is to lead the Saints?*

—Warren Foote¹³⁰

The Succession Crisis

Joseph Smith was dead. Were the heavens closing again? Had the Prophet taken with him the priesthood keys? What of the promised temple endowment and eternal sealings?

Many individuals claimed to have authority to lead the Church. Initially there were two well-known choices: Brigham Young and the Quorum of the Twelve Apostles or Sidney Rigdon of the First Presidency. Other claimants soon emerged, including James Strang, a charismatic convert, and Lyman Wight of the Quorum of the Twelve.

Some even believed that Joseph Smith's 12-year-old son, Joseph Smith III, was his father's rightful successor. William Smith, Joseph Smith's younger brother, also offered to lead the Church until Joseph III was old enough to assume the responsibility.

*In the midst of all these claims,
who would the Saints follow?*

Shirtfront with Pleated Overlay, Lucy Mack Smith

Cotton, 1841: The deaths of Joseph and Hyrum were a terrible shock to their mother, Lucy Mack Smith, who had earlier made this false shirtfront for Joseph.



Thank God, the keys of the kingdom are here.

Following the Twelve Apostles

On August 8, 1844, the Saints met to vote for a new Church leader. In the shade of a bowery, Sidney Rigdon spoke, followed by Brigham Young, who was President of the Quorum of the Twelve Apostles. In the end, the choice was clear as the Saints voted overwhelmingly to follow the Quorum of the Twelve. Many felt spiritual manifestations that day, which they later tried to capture in their reminiscences. Some said that President Young looked or sounded like the Prophet Joseph Smith: *“He was like one transformed; his countenance, voice and form were like those of the late Prophet.”*¹³² Such experiences confirmed to them that God had called the Quorum of the Twelve Apostles to continue Joseph’s work.

Months prior to his death, Joseph Smith had safeguarded the restored priesthood keys by teaching and ordaining the Twelve Apostles. At a meeting in March 1844, Joseph said to the Twelve, *“I have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head.”*¹³³ He further declared,

*“I roll the burden and responsibility of leading this church off from my shoulders on to yours.”*¹³⁴



—Brigham Young, President of the Quorum of the Twelve Apostles, in conversation with Wilford Woodruff, upon learning of Joseph Smith’s death¹³¹

Brigham Young

The Church of Jesus Christ of Latter-day Saints

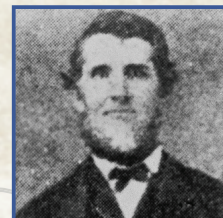
1850 20,000 members
Headquarters: Salt Lake City, Utah Territory

Today 15,000,000+ members
Headquarters: Salt Lake City, Utah

Lyman Wight

Church of Jesus Christ of Latter Day Saints (Wightite)

1858 Around 100 members
Headquarters: Zodiac, Texas

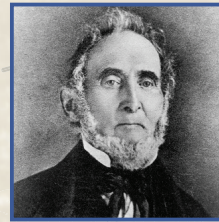
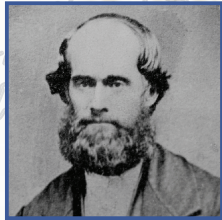


James Strang

Church of Jesus Christ of Latter Day Saints (Strangite)

1850 4,000–6,000 members
Headquarters: Beaver Island, Michigan;
then Voree, Wisconsin

Today Around 300 members
Headquarters: Voree, Wisconsin



Sidney Rigdon

Church of Christ (Rigdonite)

1847 Headquarters: Pittsburgh,
Pennsylvania

1863 *Church of Jesus Christ of the
Children of Zion*
Headquarters: Philadelphia,
Pennsylvania

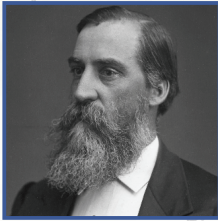
Today *The Church of Jesus Christ
(Bickertonite)*
12,000+ members
Headquarters: Monongahela,
Pennsylvania

Joseph Smith III

*Reorganized Church of Jesus
Christ of Latter Day Saints*

1861 Around 400
members
Headquarters:
Nauvoo and
Amboy, Illinois

Today *Community of Christ*
250,000+ members
Headquarters:
Independence,
Missouri



After Joseph Smith's death, the majority of the Saints followed Brigham Young and the Quorum of the Twelve Apostles to Utah. Smaller groups with varied opinions about Church administration and prophetic succession spread throughout the country, as shown on this map.

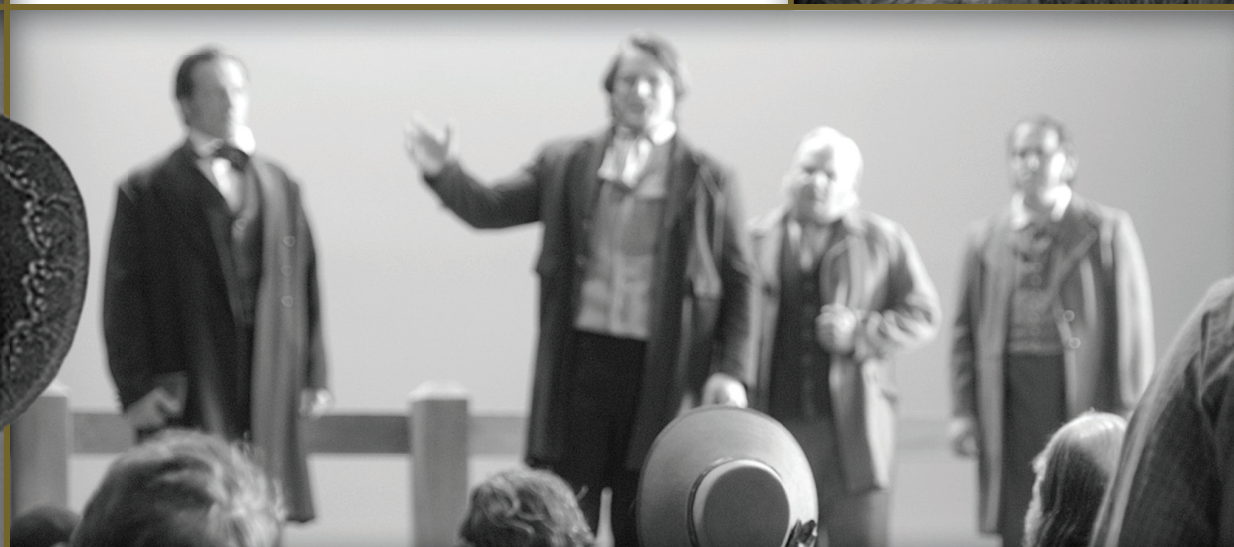
Actors portray the accounts of several individuals who witnessed the mantle of Joseph Smith falling upon Brigham Young.¹³⁵

The Succession Crisis



William Adams —Age 22

“If I recall, I was sitting down. And couldn’t see him directly. But I was listening very attentively, so that I could hear every word. I heard a voice speaking. I was surprised. I rose to my feet, expecting Joseph the Prophet was speaking, having heard him often in public and private—”



Drucilla Hendricks —Age 34

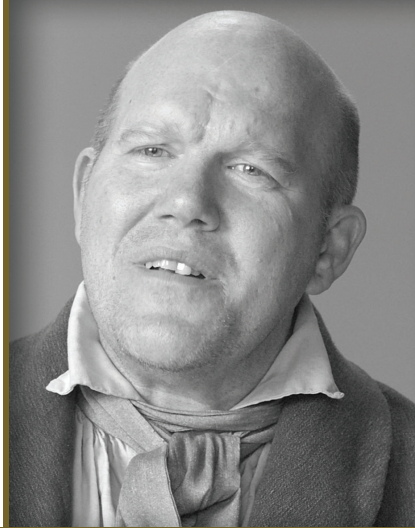
“I recall that Brigham and others slipped to the stand and waited until Sidney finished. And then Brigham rose, and said, ‘I would to god, there was not such a hurried spirit here.’ . . . I jumped up to look and see if it was not Brother Joseph. For surely it was his voice and gestures.”

Secession Crisis media producer: Brian Faye



Caroline Crosby —Age 37

“I remember that Brother Rigdon came to the stand. And he tried to show the people that he was the rightful successor of Joseph. He claimed to have had a vision that he should be our head. That if the people did not accept him, God would reject them as a people with their dead. And his arguments were so powerful that many were almost persuaded to believe him such.”



Zerah Pulsipher

“But Sidney’s voice did not sound like the voice of the true shepherd. And as soon as the twelve apostles, with Brother Brigham Young at their head, took the stand—Well, it was shown conclusively where the power rested.

—Age 55

Emily Smith Hoyt —Age 37

“My own eyes had beheld Joseph’s murdered body. My own hands had felt death’s icy coldness on his once noble forehead. I knew that Joseph was dead. But during Brother Young’s sermon, I often startled and involuntarily looked at the stand to see if it was not Joseph himself. Although not everyone saw this miracle, many did.”



George Cannon —Age 17

“Who that was present on that occasion can ever forget the impression it made upon them? If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting. The Lord gave his people a testimony that left no room for doubt as to who was the man He had chosen to lead them.”

Robert Burton

“His personal appearance was so strikingly that of the martyred Prophet. I could hardly make myself believe that the prophet had not himself returned.”

—Age 22



*“I inquired of the Lord
whether we should
stay here and finish
the temple. The answer
was we should.”*

—Brigham Young¹³⁶

In the months before the Saints were driven from Nauvoo, over 5,200 faithful Church members made covenants and received ordinances in the nearly completed temple.

Temple work continued until early February 1846, when the Saints began leaving Nauvoo. The blessings of the temple provided Church members with spiritual strength that sustained them as they left their city and journeyed into the unknown. Latter-day Saint Sarah Rich expressed the feelings of many: “If it had not been for the faith and knowledge that was bestowed upon us in that Temple . . . our journey would have been like one taking a leap in the dark.”¹³⁷



Nauvoo Temple, by Douglas Fryer

Oil on canvas, 2014: The light emanating from the temple in Fryer’s mural represents the urgency felt by the Saints as they worked day and night to receive the blessings of the temple before leaving Nauvoo. Brigham Young recounted of that time, “I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours sleep, upon an average, per day, and going home but once a week.”¹³⁸

*The exterminators are ...
more fanatical than the Mormons
and less regardful of the law.*

—Minor R. Deming, non-Mormon
Hancock County resident¹³⁹

The Plague of Violence Continues

For two years following the martyrdom, anti-Mormon extremists sought to expel the Saints from Illinois through legal harassment and mob violence, including house burnings and shootings. The Saints began leaving Nauvoo in February 1846.

Not satisfied with the pace of the evacuation, renegade militias attacked the remaining Saints in September 1846. Defenders repelled the attack for a time, but ultimately the Saints were forced across the Mississippi River at gunpoint.

Colonel Thomas Kane, a non-Mormon friend of the Saints, described their situation: *“They had last been seen carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home.”*¹⁴⁰

Saber owned by Thomas Brockman

Metal, leather, circa 1840s. Gift of Leslie M. Ritchey: On September 12, 1846, Colonel Thomas Brockman led several hundred local militiamen in an attack on Nauvoo. They killed three city defenders in the ensuing Battle of Nauvoo, and Nauvoo residents ultimately surrendered to Brockman’s militia.



Diverging Roads: The Smith Family



Emma Smith, the Elect Lady
by Sutcliffe Maudsley

Gouache and ink on paper, circa 1842–1844. Gift of Barnard Stewart Silver: This portrait reminds us of Emma's exceptional horsemanship while also capturing her maturity in dealing with the hardships she experienced as a wife and mother. Emma left the portrait to her son Alexander Hale Smith.



Mary Fielding Smith **by Sutcliffe Maudsley**

Facsimile, circa 1842–1844. Courtesy of the Don C. Corbett family organization: Mary Fielding Smith, holding a copy of the Book of Mormon in this painting, remained faithful to the Church throughout her life. Her son, Joseph F. Smith, described her as "a woman of God, pure and faithful . . . [who] would suffer death rather than betray the trust committed to her."¹⁴¹



Lucy Mack Smith by Sutcliffe Maudsley

Gouache on paper, circa 1842–1844. Gift of Alice L. Boyd: When Martha Ann Smith, who was Mary Fielding Smith's daughter, left Nauvoo for the West, she remembered saying good-bye to her aged grandmother, Lucy Mack Smith. This painting portrays Lucy as she might have looked at that time.

Emma Hale Smith— Widow of Joseph Smith

Emma vacillated between accepting and rejecting the revelation on plural marriage and the Church leaders who upheld it, leading to separation between her and the leaders. Misunderstandings over property ownership extended the separation. Emma continued to affirm that the Church had been “established by divine direction.”¹⁴² Emma chose to stay in Nauvoo, where she upheld Joseph Smith III as President of the Reorganized Church of Jesus Christ of Latter Day Saints, today known as the Community of Christ. Five of Emma's children survived their father: Julia, Joseph III, Frederick, Alexander, and David.

Mary Fielding Smith— Widow of Hyrum Smith

Mary accepted the revelation on plural marriage, supported the Quorum of the Twelve Apostles, and moved to Utah with her children, leaving Nauvoo in September 1846. She became a plural wife of Apostle Heber C. Kimball, although they had no children together. Her son Joseph F. Smith and her grandson Joseph Fielding Smith later became Presidents of The Church of Jesus Christ of Latter-day Saints.

Lucy Mack Smith— Mother of Joseph and Hyrum Smith

Lucy Smith was endowed in the Nauvoo Temple when she was 70 years old. She acknowledged the Lord's hand in directing Brigham Young to lead the Saints West but chose to remain in Illinois with her children William, Katherine, and Sophronia. She spent her final years under Emma's care and was buried beside Joseph Smith Sr. after her passing at age 81.



■ **Shawl owned by Mary Fielding Smith.** *Wool, silk, circa 1840s. Gift of the Franklin Richards Smith family: Mary Fielding Smith took this Scottish-made shawl on the long journey across the plains. It was handed down in the family of her son, Joseph F. Smith.*

■ **Penny Box owned by Mercy Fielding Thompson and Mary Fielding Smith.** *Wood, metal, circa 1843. Gift of Robert B. Thompson Taylor: In 1843, Mercy Thompson was inspired to "get the sisters to subscribe one cent per week for the purpose of buying glass and nails for the Temple."¹⁴³ By 1845, Latter-day Saint women from as far away as England had donated about \$2,000, which Mercy and Mary collected in this box.*

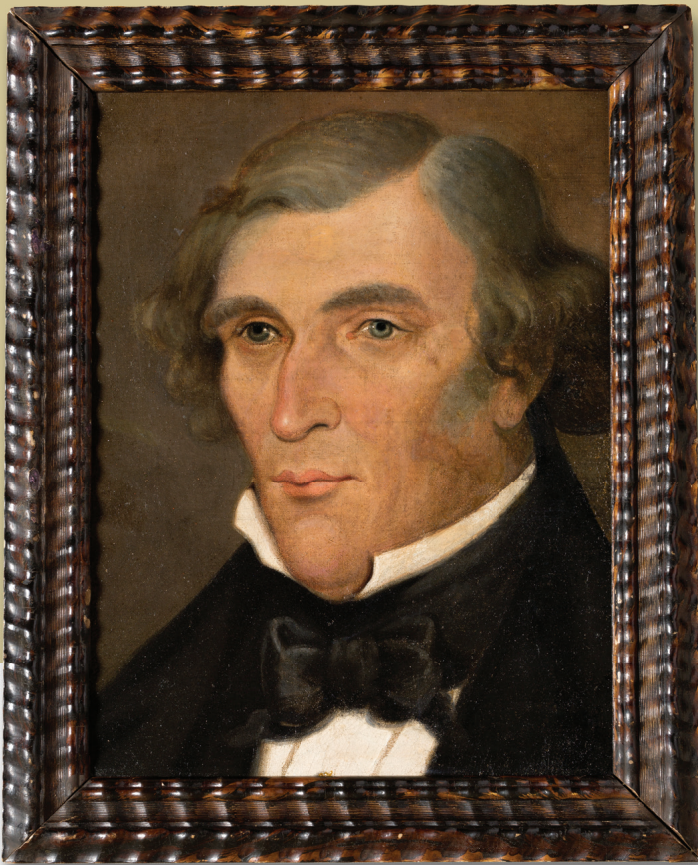
■ **Book of
the Law
of the Lord**

Paper, leather,
circa 1840s.
Handwriting of
Willard Richards,
William Clayton,
and other scribes:
Joseph Smith's
clerks recorded
Church mem-
bers' contribu-
tions to temple
construction
in this book,
which also
records some
of Joseph's rev-
elations and his
1842 journal.

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1842

- August 8th Received of William Speers \$41.50 on his labor tithing as for receipt of Temple Committee August 8th 1842
- " Received of Levi Stewart \$44.06 on his tithing it being in part of Stock Certificate of Nauvoo House Association No 665 value \$50. (The remainder being paid on Eliza Edwards note) 44 06
- 9th Received of Thos. Parsons 57 1/2 bushels of Wheat @ 3 7/8 cts per bushel \$2.06 on his tithing 2 06
- 10 Received of David Fulmer 4 Stock Certificates of Nauvoo House Association value \$50 each - \$200 - \$50 of which is to apply on his labor & the remainder on property tithing - Nos 108, 109, 110 & 111 200 -
- " Received of John S. Fullmer \$48.25 on his property tithing it being in part for Stock Certificate of Nauvoo House Association No 68 value \$50. (The remainder having been credited to C. D. Hovey Page 49 of this Book) 48 25
- 11 Received of Ira Rice for Asaph Rice \$86.97 on his tithing, it being the balance of account due said Asaph Rice 86 97
- " Received of William Sumner \$31. on his labor tithing, as for receipt of Temple Committee August 11th 1842 31 -
- " Received of Samuel Stierney \$20. on his tithing as for receipt of George Miller September 20th 1842. Also \$6. on his tithing, as for receipt of John Snyder April 8th 1842. Also 2 Higgs of Nails 200 lbs @ 8 1/2 cts per lb \$17. - on his tithing 42 -
- 12 Received of William Felschaw \$30.56 on his labor tithing, as for receipt of Temple Committee Aug 12th 1842. Also 2 Bench Planes \$3.50 - 1 Moulding do \$1. - 1 Moulding do 3 7/8 cts - 2 Moulding do \$1.75 - 2 Moulding do \$1.50 - 1 square \$1.25 - 3 Floor Dozs & 1 Pigeon \$1. - 1 Gage 3 7/8 cts - & 1 Saw 75 cts. Total value also 1 Broad Axe \$3. - Total value \$45.06 (He having received in return 3 Chairs value \$3.75) on tithing 41 31
- 13 Received of Abraham Washburn \$6.50 on his labor tithing, as for receipt of Temple Committee July 20th 1842. Also 1 Tinner Piece value \$12. - And 1 Yearling Heifer value \$4.50 on his tithing 23 -
- " Received of Charles Merrill 2 bushels of Potatoes value 3 7/8 cts on tithing 3 7/8
- " Received of John Sweet \$39. - on his labor tithing, as for receipt of Temple Committee August 13th 1842 39 -
- " Received of Joseph E. Hovey \$10. - on his property tithing as for receipt of Temple Committee June 16th 1842 10 -





Delivering the Law of the Lord Selah Van Sickle

Courtesy of the Daughters of Utah Pioneers, 1845: The Saints who were privileged to attend the Nauvoo Temple before leaving for the West would have seen a seven-foot-tall version of this portrait of Brigham Young in the celestial room. Brigham is holding the Book of the Law of the Lord.

■ **Goblet.** Glass, circa 1800s. Gift of Israel Smith: Before the Saints' departure from Nauvoo, they performed ordinances in the temple, including the sacrament. This elegant cut-glass goblet was used in such sacrament services.



*Portraits of John and Clarissa Lyman Smith (top left);
Bathsheba W. and George A. Smith (lower left)*

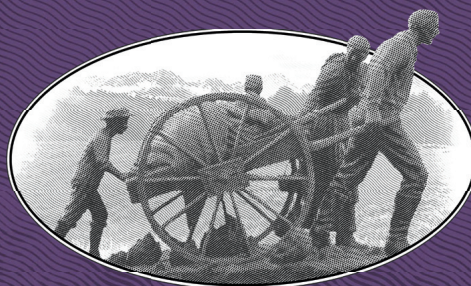
Artist unknown

Oil on canvas, circa 1845. Gift of the Stephen G. and Louise Richards Covey family: These portraits hung in the celestial room of the Nauvoo Temple before the Saints were driven from Nauvoo. John Smith, the brother of the Prophet's father, Joseph Smith Sr., is the father of George A. Smith.



*I looked back upon the Temple
and City [of Nauvoo] as they receded
from view and asked the Lord to
remember the sacrifices of His Saints.*

—Wilford Woodruff¹⁴⁴



Bound for Zion

The building of the Nauvoo Temple was the culmination of Joseph Smith's prophetic mission. As the Saints departed across the Mississippi River, they looked back at the city and the temple in gratitude for the blessings they had received there and looked forward in anticipation of blessings to come.

The fulness of the gospel of Jesus Christ had been restored.

*The gospel would be preached in every land to
gather scattered Israel.*

The authority and power of the priesthood were on the earth again.

Additional scripture had been revealed.

The Saints would build future temples.

The sealing of eternal families would continue.

Zion would be established.

THE HEAVENS WOULD REMAIN OPEN

“They have just bid a final adieu
to these homes and started out desert-ward—but to where? God knows.”

ELIZA R. SNOW¹⁴⁵—FEBRUARY 1846, AGE 42



“We are willing to trust ourselves with all we possess
in the hands of the God of Abraham, having an assurance
that He will protect us.”

WARREN FOOTE¹⁴⁶—MAY 1846, AGE 28



“We went through the Temple with a great throng of people
to receive our endowments and be sealed for time and all eternity.

I was told the next day to take my
wagon and team across the river.”

JAMES HENRY ROLLINS¹⁴⁷—FEBRUARY 1846, AGE 30



SARAH PEA RICH¹⁴⁸—FEBRUARY 1846, AGE 31

“If it had not been for the faith
and knowledge that was bestowed upon us in the Temple,
our journey would have been like one taking a leap in the dark.”

Leaving Nauvoo media producer: Andrew Schmidt



“On leaving Nauvoo, I passed

the five acre lot that I had farmed for two years, also
my house and city lot. I never received a cent for them.”

WILLIAM ADAMS¹⁴⁹—SPRING 1846, AGE 24



“My last act in that precious spot

was to tidy the rooms, sweep up the floor, and set the broom
in its accustomed place behind the door.”

BATHSHEBA BIGLER SMITH¹⁵⁰—FEBRUARY 1846, AGE 24



LEAVING NAUVOO



BRIGHAM YOUNG¹⁵¹—FEBRUARY 1846, AGE 45

“We shall journey to a location west

of the Rocky Mountains ... believing that to be a point where a good living
will require hard labor, and therefore coveted by no other people.”





Leaving Nauvoo

ENDNOTES

Page 2

1 Joseph Smith Jr., "History, 1838–1856," volume A-1 [23 Dec 1805–30 Aug 1834], p. 1, *The Joseph Smith Papers*, online.

Pages 16–19

Awakening Wall: Film writers have revised quotations from past tense to present tense, edited for clarity and ease of understanding, and in some cases paraphrased the historical record.

2 William Adams Autobiography, p. 3, (Jan 1894), MS 8039, Church History Library.

3 Charles Marshall, "Journal of Charles Marshall," in *The Friends' Library: Comprising Journals, Doctrinal Treatises, and Other Writings*, vol. IV (Philadelphia, 1840), 127–33; see 127.

4 Orson Pratt Autobiography, 1858, pp. 8–10, Historian's Office Histories of the Twelve, CR 100 93, Church History Library.

5 Eliza R. Snow, "Sketch of My Life," in

Maureen Ursenbach Beecher, ed., *The Personal Writings of Eliza Roxcy Snow* (1995): 8–9.

6 Elden J. Watson, "The 'Prognostication' of Asa Wild," *BYU Studies*, 37.3 (1997–98), 223–30.

7 Quoted in Nathan O. Hatch, *Democratization of American Christianity* (1989), 17.

8 Warren Foote, "Autobiography of Warren Foote, Son of David Foote a Descendant of Nathaniel Foote the Settler who came from England about 1633 and was One of the Best Setters in Wethersfield Connecticut," p. 4, M270.1 F589f (1997), Church History Library.

9 W. P. Strickland, ed., *Autobiography of Peter Cartwright, the Backwoods Preacher* (1859), 34–6.

10 Ivan J. Barrett, *Mary—Heroine—Martyr: The Gripping, Heart-Touching Story of Mary Fielding Smith, Wife of the Patriarch Hyrum Smith, A Woman Admired and Emulated for Her Spiritual and Courageous Achievements and Qualities* (1984), 2–5.

11 Richard Allen, *The Life Experience and Gospel Labors of the Rt. Rev. Richard Allen*, quoted in Herb Boyd, ed., *Autobiography of a People: Three Centuries of African American History Told by Those Who Live It* (2010), 41.

12 Dictated autobiography published in *Times and Seasons* 4 (1 May 1843): 177–8.

13 Quoted in Hatch, *Democratization of American Christianity*, 42.

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14 Joseph Smith Jr., "History, circa Summer 1832," *Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey, et al., *The Joseph Smith Papers* (2013), 280.

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15 Richard N. Holzapfel and T. Jeffery Cottle, *A Window to the Past: A Photographic Panorama of Early Church History and the Doctrine and Covenants* (1993), 99; Buddy Youngreen, "From the Prophet's Life: A Photo Essay," *Ensign* (Jan 1984).



■ Covered Wagons
John Telford, Photograph

Page 29

16 Transcription of 9 November 1835 First Vision account, in Steven C. Harper, *Joseph Smith's First Vision: A Guide to Historical Accounts* (2012), 42.

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17 Joseph Smith Jr., "History, 1838–1856," vol. A-1 [23 Dec 1805–30 Aug 1834], p. 1, *The Joseph Smith Papers*, online.

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18 Joseph Smith Jr., "History 1838–1856," vol. A-1 [23 Dec 1805–30 Aug 1834], p. 5, *The Joseph Smith Papers*, online.

19 *The Joseph Smith Papers*, online: "Latter Day Saints," 1844, p. 405; "Church History," 1 Mar 1842, p. 707; "Appendix: Orson Pratt, A[n] Interesting Account of Several Remarkable Visions, 1840," p. 6.

20 Joseph Smith Jr., "History, circa 1841," [Draft 3], p. 6, *The Joseph Smith Papers*, online.

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21 *Times and Seasons*, 3 (15 Apr 1842): 753.

22 Joseph Smith Jr., "History, circa

Summer 1832," p. 5, *The Joseph Smith Papers*, online.

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24 Joseph Smith Jr. to John Wentworth, *Times and Seasons*, 3 (1 Mar 1842): 707.

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25 Joseph Smith–History, 1:56.

26 Lucy Mack Smith, "History, 1844–1845," book 5, p. [6], *The Joseph Smith Papers*, online.

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27 Joseph Smith III, "Last Testimony of Sister Emma," 49.

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28 Lucy Mack Smith, "History, 1845," p. 97, *The Joseph Smith Papers*, online.

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29 History Drafts, 1838–circa 1841, *Joseph Smith Papers, Histories, Volume 1: Joseph Smith Histories, 1832–1841* (2012), 232.

30 Joseph Smith Jr. to John Wentworth, *Times and Seasons*, 3 (1 Mar 1842): 707; History of the Church, 4:537.

31 Joseph Smith Jr., "History, 1838–1856," vol. A-1 [23 Dec 1805–30 Aug 1834], p. 8, *The Joseph Smith Papers*, online.

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*Published by The
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